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Mrs. Alexander Proudfit.

SERMONS

ON

PUBLIC OCCASIONS.

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L O N D O N:

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M,DCC,LXXXI.

SOME ACCOUNT

OF THE

LAUDABLE INSTITUTION

OF THE

SOCIETY OF ANTIGALLICANS.

IN the beginning of the year 1745, when the finances and commerce of France, were ſo far recovered from the ruinous ſtate, into which they were plunged by the wars of Queen Anne, as to enable it again to diſturb the peace of Europe, and brave the Britiſh Arms; a number of individuals, reſiding in London, fired with the juſt indignation of Engliſhmen, againſt the inſidious arts as well as open inſolence of the French nation, entered into an aſſociation to ſupport and diffuſe, among their fellow citizens, the like ſpirit of patriotic reſentment againſt thoſe perfidious enemies to Britain.

To render their aſſociation, alſo, the more efficacious and intereſting, it was judged proper to

diſplay that reſentment, in a method, that would beſt point at the cauſes of the inſolent behaviour of thoſe enemies, and the means of reducing them to moderation. The ſource of inſult and injuſtice, as well in nations as individuals, is the obvious reſult of immoderate ſucceſs. The increaſe of the trade, and navigation of France, ſince the peace of Utrecht, was increaſed to a degree almoſt incredible; ſo far, indeed, as to rival thoſe of this country, and even exceed them in many particular branches of arts and manufactures.—Nay, ſo ſtrangely regardleſs of national intereſt were even thouſands of thoughtleſs individuals among us, that they encouraged the importation of French manufactures, and laviſhly conſumed French produce; even at a time when French politics had fomented a rebellion, and, by a pitiful invaſion, had planted a dagger in the boſom of the mother-country.

To diſtinguiſh themſelves, at ſuch a time, by ſuch means, as were moſt characteriſtic of Engliſhmen, loyal to their king, and true to their country, was judged, therefore, a laudable motive for the Aſſociation of Antigallicans; the profeſſed deſign of which, was to diſcourage by precept and example, the importation and conſumption

tion of French produce and manufactures, and to encourage, on the contrary, the produce and manufactures of Great Britain.

The inſtitution and deſign of this ſociety accordingly became no ſooner publickly known, than a number of perſons of the moſt reſpectable characters, as well as of the firſt rank of diſtinction, were ſolicitous to become members of the aſſociation.

In conſequence of ſo numerous an addition to their body, the ſociety had ſoon the ſatisfaction of ſeeing its patriotic principles very generally adopted. Among the ladies in particular, whoſe influence in reſpect to the importation of French manufactures is moſt conſiderable, the example, for a conſiderable time, very generally prevailed. In the late Prince of Wales's court, the wear of French fabrics was for ſome time ſingularly diſcouraged; in ſo much that the Counteſs of Middleſex, firſt lady of the bed chamber to the Princeſs, was elected an honorary aſſociate, as a memorial (ſays the record) of the ſociety's reſpect for a lady, who by encouraging the manufactures of her own country, and a laudable diſuſe of thoſe of France, has ſet a ſhining example to the preſent age,

age, and rendered herſelf an honour to her ſex and nation. This compliment was paid her in form, by their then grand preſident Stephen Theodore Janſen, Eſq; and was as politely received.

As the increaſing reputation of the ſociety rendered it more numerous, and the firſt place of meeting, the Ship Tavern, Ratcliff Croſs, made it inconvenient for members reſiding at a diſtance, to attend ſo often as they wiſhed; applications were made to the original ſociety, to conſtitute particular lodges at different parts of the metropolis.

In conſequence of ſuch ſucceſſive applications, permiſſion was given by the Grand Lodge, to hold ſubordinate lodges; ſeveral of which were accordingly conſtituted and held in and near London, and on application from ſeveral of the inhabitants of Maſſachuſets Bay, another was inſtituted at Caſco Bay, in that province in North America.

It would be ſuperfluous to notice an attempt in the year 1751, to new-model the ſociety, by ſeveral ſeceding members, who met at the Crown Tavern, behind the Royal Exchange, under the title of a Committee of the whole body of Anti-

gallicans,

gallicans, had not that ſelf-appointed committee, conſiſted of ſome reſpectable characters; whoſe proceedings, however were diſapproved of by the original lodge, and their meetings diſcontinued, on being thus diſcountenanced.

That the original lodge, however, did not oppoſe the proceedings of the Crown Committee, merely for the ſake of maintaining a ſuperiority, or from a reluctance to contribute to meaſures of public utility, appears from the reſolution of the former, on their diſapprobation of the proceedings of the ſaid committee. The latter it ſeems, had projected ſeveral innovations on the original conſtitution, and particularly by offering a premium for the making Engliſh Lace, in imitation of the French, for men's ruffles. This meaſure was reprobated by the original lodge, as giving encouragement to a frivolous article; it being their intention to diſcourage domeſtic as well as foreign luxury. They offered, therefore, a premium more worthy of their inſtitution, for the two buſſes that could catch and cure the greateſt number of Britiſh herrings: the Britiſh fiſhery, at that time, whyſoever ſince neglected, being looked upon as a purſuit of national conſequence, particularly as a nurſery for ſeamen.

In

In the year following, the ſociety offered a gold medal to the Captain, and a premium ‡ to the crew, of the moſt ſucceſsful ſhip in the Greenland fiſhery.

Charitable donations to ſufferers by public calamity, as by the contagious diſtemper among the cattle; and alſo to the poor in times of diſtreſs, from the ſeverity of the weather, have repeatedly diſtinguiſhed the benevolent and public ſpirit of this laudable aſſociation.

During the peace ſucceeding the treaty of Aix la Chapelle, the ſpirit of the ſociety very naturally ſubſided. Engliſh generoſity is as unreſentful of paſt enmity, as it is unſuſpicious of profeſſed amity. As the intereſt of our own country, however, even in a time of peace, ſhould be preferred to that of others; it is to be wiſhed an Antigallican ſpirit of partiality for Engliſh produce and manufactures, ſhould ever prevail againſt the importation of foreign ones, of all countries, in all times and ſeaſons.

‡ This premium was paid, with a douceur to the ſeamen that came to return the company thanks.

At the breaking out of the laſt war, the ſpirit, and of courſe the public attention to the ſociety, were renewed. The aſſociation, accordingly fitted out by ſubſcription a private ſhip of war; whoſe ſucceſs, however, was not equal to the laudable deſign with which ſhe was equipped. About the ſame time, they carried into execution, a reſolve to provide and cloathe a number of boys to be ſent on board his majeſty's ſhips of war; reviving and encouraging by their example, that naiotnal ſpirit, which had ſo much ſubſided, that the eſtimators of the times conceived it to be extinct; but which burſt forth with ſuch redoubled ardour, as to carry conqueſt, to ſpread the terror of the Britiſh arms, throughout every part of the habitable world; raiſing the name of England to the pinnacle of human glory.

During the ſubſequent peace, Antigallican animoſity again ſubſided, altho' that ſhould hardly be called a ſtate of peace, in which a pretended amity put it into the power of France to take advantage of our national diſcontents and diviſions, to alienate the affections of our colonies, and ſeduce them from their natural dependence and allegiance to their mother country.

When that perfidious nation, therefore, recently threw off the maſk, and acknowledged them independent ſtates, the ſpirit of the ſociety, had it not indeed been quite extinguiſhed, could not fail of taking freſh fire, and blazing forth with its former ardour. The aſſociation hath accordingly reſumed their reſolution of the laſt war, reſpecting the fitting out a number of ſtout lads for the ſea ſervice; propoſing with a zeal and alacrity becoming men who feel for their country, to exert themſelves, as far as it is in the power of a body compoſed of a comparatively few individuals, and to ſupport in others, every liberal, legal, and loyal method, to reſent the preſumption, puniſh the perfidy, and with the permiſſion of Providence, to humble the pride of France.

A

SERMON

PREACHED BEFORE THE

LAUDABLE ASSOCIATION

OF

ANTIGALLICANS,

AT THE PARISH CHURCH OF

ST. GEORGE, MIDDLESEX,

ON THEIR GENERAL ANNUAL MEETING,

On THURSDAY, the 23d. of APRIL, 1778.

TO THE RIGHT HONOURABLE

GEORGE Lord De FERRARS,

LATE GRAND PRESIDENT,

THE RIGHT HONOURABLE

THOMAS Earl of EFFINGHAM,

THE PRESENT GRAND,

AND TO

THE VICE PRESIDENTS, OFFICERS,

AND THE

REST OF THE BRETHREN

OF THE

LAUDABLE ASSOCIATION

OF

ANTIGALLICANS,

THE FOLLOWING DISCOURSE,

WITH THE PREFIXED ACCOUNT

OF THEIR INSTITUTION,

IS MOST RESPECTFULLY INSCRIBED,

BY THEIR MOST HUMBLE SERVANT

AND FAITHFUL BROTHER,

ISAAC HUNT.

SERMON I.

PREACHED

BEFORE THE SOCIETY

OF

ANTIGALLICANS,

On THURSDAY, the 23d. of APRIL, 1778,

PSALM, XL. v. 2. 5. 6.

Lo! the wicked bend their bow, they make ready their arrow upon the ſtring; that they may privily ſhoot at the upright in heart.

But the Lord trieth the righteous; while the wicked and him that loveth violence his ſoul hateth.

Upon the wicked he ſhall ~~rain~~ ſnares, fire and brimſtone, and an horrible tempeſt: this ſhall *be the portion of their cup.*

AT a time when the happineſs, the peace, the life itſelf of our parent-ſtate is in danger,—when ſhe appears verging on the criſis of her fate, from foreign feuds and domeſtic diſſention;—when the

A mother

mother-country beholds with a pitying eye her darling, though diſtant, offspring bleeding at every pore, yet waywardly turning from her with affected diſdain, and ſeeking relief from her ancient and unalterable enemies;—at a time, when thoſe enemies exult in having inſidiouſly widened the breach of natural affection between the parent and the child;—when they profeſſedly foment the difference, and, inſtead of endeavouring to cloſe the wounds of reciprocal diſcontent, provoke them to bleed with freſh violence; it is with peculiar propriety that the national ſpirit, which firſt inſtituted a ſociety, formed to oppoſe ſuch inſidious enemies, and to ſupport the mutual intereſt of this country and its colonies, ſhould revive with freſh ardour, againſt the falſe friends and real enemies to both.

Do not we ſee them "wickedly bend their bow and make ready their arrow upon the ſtring, that they may privily ſhoot at the upright in heart?"—Too upright indeed

deed, the heart of our gracious Sovereign, to ſuſpect the treachery by which the intereſts of the kingdom, and the dignity of the crown have been already ſecretly injured. "But the Lord, ſaith the pſalmiſt, trieth the righteous, whilſt the wicked and him that loveth violence his ſoul hateth."

It is with a truly patriotic zeal againſt ſuch lovers of violence, (and ſuch I preſume, every one in this aſſembly now regards the French nation) that I could wiſh to re-animate the breaſt of every *Antigallican*, whoſe philoſophical philanthropy and chriſtian moderation have, during the interval of peace, permitted its warmth to ſubſide; generouſly harbouring no animoſity againſt no apparent cauſe of offence.

But the times appear to be changed.—Offences are come: and woe, ſaith the Scripture, be to him by whom the offence cometh. Like cauſes ſhould produce like effects: nor doth either Philoſophy or Chri-

ſtianity oppoſe the re-kindling of that honeſt indignation, which naturally warms the heart of an Engliſhman againſt Gallican perfidy, inſolence, and ingratitude.

In my endeavours to re-excite this ſpirit, however, I mean not to uſe the ſhallow artifice of vague and verboſe declamation. The cauſe is too good, too intereſting, to need ſuch meretricious arts to recommend it to your moſt ſerious, your moſt ſolicitous attention. It is the cauſe of your Country, your King, your GOD:—For, in the natural diſpenſations of Providence, individuals are the neceſſary inſtruments, by which the perfidy of princes is brought to condign puniſhment: and to ſuch puniſhment, is it ſooner or later, infallibly ſubjected: for "the *Lord's throne* is in heaven, his eyes behold, his eye-lids try the children of men. Upon the wicked, therefore, he raineth ſnares, fire and brimſtone, and an horrible tempeſt: this ſhall be the portion of their cup:"—a portion of which that proud

proud and perfidious nation the French bitterly taſted, during the laſt war; and which, under the viſitation of divine providence it may poſſibly taſte again; ſhould their pride and duplicity involve them in a ſimilar conteſt.

For are not that deceitful people aptly characteriſed in the words of the Pſalmiſt, when he ſays of the wicked, "they ſpeak vanity every one with his neighbour: with flattering lips and a double heart do they ſpeak."—But the Lord, continues the Divine Lyriſt, "ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things."

Leaving the flattery of elocution, therefore, I propoſe, in a ſimple and unadorned way of argument, as the moſt ſuitable both to the ſubject and occaſion of this diſcourſe, to inſiſt conciſely on *two* points;

Firſt, on the loyalty and duty of patriotic aſſociations in general, and on that of the

the Antigallicans, this day aſſembled, in particular.

Secondly, on the propriety and utility of the principal objects of their inſtitution.

In regard to the *firſt*, much hath been lately inſiſted on, by pompous declaimers, in favour of that ſentimental benevolence, which is now ſo generally affected toward all mankind; as if the family, friends, and countrymen of ſuch coſmopolites were objects inſufficient to engroſs all that milk of human kindneſs, with which *their* ſuſceptible boſoms ſo copiouſly overflow.

With *theſe* an attachment to peculiar perſons and places, to particular communities or countries, is reprobated as too narrow and illiberal an affection, to ſuit with minds of ſo comprehenſive, ſo beneficent a capacity!

With *theſe*, patriotiſm itſelf is deſpiſed as a ſelfiſh, party ſpirit, nor is any object worthy

worthy of *their* diffuſive benevolence, which doth not include (ſetting Heaven out of the queſtion) at leaſt both terreſtrial hemiſpheres.

It hath been ſhrewdly remarked, however, by an accurate obſerver* of human nature, that theſe univerſal philanthrophiſts poſſeſs really leſs of that kindneſs, than many of thoſe, who are leſs liberal pretenders to it. It hath been ſaid, that they, who boaſt ſo much love for human kind in general, have but little to beſtow on any individual, and that the man who is not a friend to himſelf is ſeldom really ſo to any of his fellow-creatures.

Self-love is, indeed the firſt principle in our nature, and to *this*, properly underſtood and extended, is owing the love we truly bear to the reſt of mankind.

Conſidering univerſal benevolence in the light of a religious duty, we muſt confeſs

* Rouſſeau

feſs with the prophet, that we have *all* one common Father. Created by the ſame God, who, in the words of the Apoſtle, hath made of one blood, *all nations of men*, and is King over all the earth; men of all nations ſhould, therefore, live *friends*, as they are born *brethren*; but in a moral and political view, the univerſal adoption of this ſentiment appears impracticable. Nay, the love which, in a partial and peculiar degree, every man ſhould feel for his native country, as diſtinguiſhed from the reſt of the world, is ſo far from being forbidden in the Holy Scriptures, that it is there moſt ſtrongly inculcated.

It were to enter too much into detail, to remark the ſtrong expreſſions of St. Paul, reſpecting thoſe who neglected the houſehold and brotherhood of the Saints: let us revert only to the admirable patriotiſm of Moſes; who, pleading in behalf of even a ſtubborn, ungrateful people, went ſo far

as

as to make their exculpation or forgiveneſs, the condition of *his own* acceptance with God. "Moſes returned unto the Lord, and ſaid, oh, this people have ſinned a great ſin,—they have made themſelves Gods of gold!"—And here let me interrupt the divine law giver for a moment, and aſk, "where, and who, are the people, that have not made themſelves Gods of gold?"

In the behalf of his nation, nevertheleſs, Moſes ſtill urged his patriotic prayer—Yet, "if thou wilt,—forgive their ſins; and *if not*, blot *me*, I pray thee, out of the book of life, which thou haſt written!"

But Moſes, it may be profanely ſaid, was a leader, and might be inflamed, if not intoxicated, with popularity. This cannot be ſaid of the mournful captives who hung their ſilent harps on the willows of Babylon.—"By the rivers of Babylon they ſat down, they wept while they remembered Sion."

The inſulting victors required of them mirth, ſaying—"ſing us one of the ſongs of Zion."—"How, replied the vanquiſhed patriot, "can we ſing the Lord's ſong in a ſtrange land.—If I forget thee, O Jeruſalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, yea, if I prefer not Jeruſalem above my chief joy."

Not to proceed to the ſpirit of retaliation, which cloſes the pſalm, we are ſufficiently authoriſed by this example, to maintain the religious, as well as the moral, propriety of that partiality for our native country, which excites us to prefer its peace and proſperity before thoſe of all others; and, of courſe, to promote its peculiar welfare.

It muſt, nevertheleſs, be candidly owned, that national reflections, uſually founded on national prejudices, are frequently unjuſt, when applied to individuals. This reflection, however, by no means renders them in general falſe or ill-founded.

Every

Every nation hath undeniably ſome ſort of character, and that founded on characteriſtics, if not altogether peculiar, in ſome degree, particularly applicable to itſelf.

The ſuſpicious cunning, and deſigning duplicity of the *French*, hath been ſo often experienced, that their national perfidy is notorious: —the *Gallica Fides*, like the *Punica Fides* of old, is become proverbial,—a by-word among the nations.

On the other hand, the unſuſpecting probity, and undeſigning ſimplicity of the Engliſh, are equally known; in ſo much that the confidence they place on thoſe who have been guilty of repeated deceptions, juſtly impeaches their pretenſions to that neceſſary caution which is inſeparable from national prudence and ſound policy.

In proportion to that confidence, however, hath been the warmth of their reſentment againſt the detected authors of

impoſition and deceit. This ardour of reſentment alſo, hath been in ſuch caſes laudable and virtuous; no leſs becoming them as patriots and citizens, than as men and Chriſtians.

On a religious account, we might inſiſt further on the neceſſity of making a more partial diſtinction between our Gallican neighbours and our fellow-ſubjects; but as the ſpirit of religious toleration has ſo happily prevaded this nation, almoſt throughout all ranks and degrees of people, and even prevails, in ſome degree, in moſt parts of Chriſtendom, let us be ſilent on ſo odious and obnoxious a ſubject, as religious intolerancy; hoping that we are the leſs in danger, as we are leſs in fear of thoſe once juſtly terrible objects—popery and ſlavery.

And yet if in a religious view, we have little to fear from the errors of the Gallican church, we have not the leſs to apprehend

hend from the intrigues of the French ſtate; and, therefore, conceiving that I have ſufficiently demonſtrated the loyalty and duty of patriotic aſſociations in general, as well as of that particularly inſtituted to oppoſe the French influence in this country, I proceed to the *ſecond* head of my diſcourſe; to enforce the utility of the particular objects of ſuch inſtitution.

One would imagine that in a country, complimented by other nations as the peculiar reſidence of good ſenſe and ſober thinking, there would be little danger of its adopting the cuſtoms, manners, and dreſs of its moſt capricious, unthinking, and frivolous neighbours; and this more eſpecially in a country of manufacturers and commerce, in which ſuch adoption is not only inconſiſtent with the native diſpoſition and genius of the inhabitants; but is eſſentially detrimental to their public as well as private intereſt. Yet ſo powerful is the influence of that idol faſhion, that we often

ſee

ſee even the great and the good, the gentle and the ſimple, almoſt equally bound in its chains; indulging themſelves in the gratification of their taſte for foreign produce, or wearing the fantaſtical badge of foreign foppery.

Is it that the fruits of their vintage, the labours of their loom, or the ingenuity of *their* artiſts or artiſans excell thoſe of England?—By no means,—the ingenuity and induſtry of the inhabitants of this kingdom, excell thoſe of any nation on the face of the earth: ſo far, indeed, have the *arts* and *ſciences* ſubjected even *nature* to their controul in this happy iſland, that the rigours of a northern climate, and the unwholſome influence of a changeful atmoſphere, are hardly permitted to exert their baneful effects.

To the ſmiling ſkies and ſummer ſuns of many other boaſted countries, indolence and ineptitude preſent the miſerable ſcene of penury

nury and diſtreſs; uncultivated lands, unſheltered inhabitants, barrenneſs and nakedneſs, the conſtant concomitants of dullneſs and ſloth, reflecting an ungrateful return to the beneficent aſpect of the Heavens. On the contrary, in *England*, ſo happy, are the effects of political liberty, and ſo diffuſed are the conveniencies of life, that we look up with even complacency at the lowering clouds, ſecure, in a comfortable protection, from their inclemency.

Covet we even the luxuries of life?—Scarcely can the head deviſe, or the heart deſire a greater diverſity of unneceſſary gratifications, than the arts of luxury are daily inventing for the ornament and amuſement of the opulent and the indolent of this kingdom, without having recourſe to exotic frippery.

Of almoſt every uſeful and intereſting improvement, of almoſt every noble and graceful ornament, is this country the unrivalled author. Of this the unbounded eſtimation, in which our moſt trifling manufactures are held

held throughout Europe, is an undeniable proof.

And is it becoming,—decent, or prudent,—nay, is it not to the higheſt degree abſurd,—to undervalue our own productions, merely becauſe they are *ours*, and to enhance the imaginary value of thoſe of others, becauſe they are *theirs*.

Is it poſſible that even the moſt gay and volatile among the daughters of Britain, whoſe ſmiles at once inſpire the zeal of the loyal, and reward the valour of the brave, ſhould be inſenſible of the impropriety of encouraging the enemies to their king and country, by promoting the conſumption of either the produce or productions of foreign importation. Muſt we continue ſtill to reprobate the lovely rebels as manifeſt traitors to the civil conſtitution, or may we hope for their flattering reformation, by their reſigning the proverbial prerogative of their ſex, and their chearful acquieſcence with the

the laudable rule and example of the Antigallican Society, in the voluntary prohibition of the uſe of ſuch Articles of luxury, as are imported from France. Let it be conſidered, that to do the latter is eventually to weaken the arms of the wicked, and to diſable him from bending the bow, and making ready his arrow upon the ſtring, to ſhoot at the upright in heart.

Next to the encouragement of imported ſopperies, to the enriching of our national enemies reſiding abroad, is the evil of encouraging their too numerous migration into this country; to deprive the induſtrious native of his birth-right, and to vitiate the liberal and manly principles of free-born Britons, with the meanneſs of ſervility, and the baſeneſs of deceit. Voltaire, one of the greateſt geniuſſes of the French nation, hath been pleaſed to ſtile the Engliſh the *Savages of Europe*. May they ſtill remain obnoxious to that title, rather than exchange their ſincerity and probity for the affectation

of falſe delicacy and enervating refinement!—True politeneſs is an innate virtue, and does not conſiſt in the mere poliſh of exterior ceremony; of which, even if it did, this national detractor betrays himſelf, even in this very inſtance, to be ſavagely deficient.

Should it be objected, that the impertinence of an individual ſhould not be charged on a whole nation, the objection would be admitted, did not the ſuperior genius of that individual, with a ſuperior degree of vanity, congenial to that of his country, re-echo only the voice of his nation. And are a people, who affect to regard *us* as *Savages*, who hold us ſo cheap as to think us undeſerving the natural confidence between man and man; who have endeavoured to ſeduce our fellow ſubjects from their allegiance to their King, and their love to their mother country.—Shall *ſuch* a *people* continue to be regarded by us as civilized and polite?—Forbid it Juſtice!—Forbid it Decency!—Forbid it the ſpirit of our Britiſh anceſtors!—That

ſpirit

ſpirit which ſuggeſted, planned, and hath hitherto *preſerved* the preſent inſtitution!

Nor is the mere deteſtation of the wicked, when they have actually bent the bow, and made ready their arrow on the ſtring, ſufficient. Juſtifiable as may be ſilent contempt towards a diſarmed and inactive enemy, the caſe is otherwiſe, when he is actually in arms.—Self-defence, the firſt law of nature, the love of our country, the firſt moral duty in civil ſociety, urge us to more active reſentment. In conformity, accordingly, to ſuch ſuggeſtions, and in conſequence of ſuch motives, I have a peculiar ſatisfaction in announcing, from this place, the deſign of this laudable Society to ſtrengthen the hands of government, at this time, as it hath formerly done, by furniſhing, at its own expence, a number of lads for the ſervice of the navy, that natural bulwark of our iſland, its beſt defence againſt hoſtile invaders, and one of the greateſt ſecurities of its honour and independence among the nations.

To the conſideration of the national advantage ariſing from ſo prudential and public ſpirited an expedient, may be added the pleaſing reflection of the general benefit which the community may eternally reap, by the removal of a preſent nuiſance from the boſom of ſociety, as well as the particular one it may prove to the now deſtitute, and too probably diſſolute, individuals, who are the immediate objects of it. While Chriſtianity weeps, Humanity ſhudders at a ſurvey of the crouded ſtreets of this metropolis. Mixed among the honeſt, the buſy, and induſtrious, how many hundreds, (may I not ſay, how many thouſands) do we not ſee of diſhoneſt, idle, and diſorderly youth: boys bred to no regular occupation, trained to no ſtated labour, reſtrained by no maſter, ſupported by no friend, cheriſhed by no parent: ſome, no doubt, orphans, that never knew a parent; forſaken foundlings thrown upon the mercy of a mercileſs world, at their very entrance into life! Of what uſe, either to ſociety

ſociety or themſelves, can ſuch unhappy objects be expected to prove?—To what purpoſe do they live?—And, in what manner, is it to be feared, they may not die! Common humanity requires, and civil policy demands, that ſuch deſtitute youth ſhould be provided for;—that the well diſpoſed (if wonderfully any ſuch ſhould be found) ſhould be cheriſhed and encouraged, and the diſſolute, (to be feared the more numerous) if poſſible, be reclaimed; and both in any caſe employed, in ſuch a manner, as may beſt prevent the evils to be apprehended, both to themſelves and ſociety, from their abandoned, their forlorn ſituation.—But in a time of general and profound peace, where is ſuch employment to be met with?—Modern policy, notwithſtanding the vigilance of the magiſtrate, and the multiplicity of our penal laws, hath not as yet diſcovered a remedy for this domeſtic evil. Hence it is that in the courſe of Divine Providence, even the calamity of war becomes ſo far

uſeful

uſeful, as to afford an opportunity of removing from the body politic, thoſe dreadful plagues to its inteſtine œconomy, "the cankers of a calm world and a long peace." —In obeying the dictates of humanity, and diſcharging the duties of Chriſtianity, it is thus not only becoming the wiſdom, but worthy the benevolence of ſo laudable an Aſſociation, to make their obedience to thoſe dictates and diſcharge of ſuch duties, to coincide with the political welfare of the ſtate. There is, indeed, a ſingular policy in making the internal evils of ſociety ſubſervient to its external good; of making the moſt uſeful and hurtful of our own countrymen the inſtruments of chaſtiſement to our foreign enemies. Conſidered in this light, therefore, the deſign of the Society cannot I truſt, in this inſtance fail to meet with the cordial approbation and liberal ſupport of every friend to humanity and his country.

Here

Here then might I close the present discourse, did not the avowed purpose of this Society's institution, suggest a fervent and unfeigned wish for the reconciliation of the once happily united mother-country and its colonies; against the peace and prosperity of both which, the French nation, like the wicked ones of my text, have bent the bow, and made ready their arrow upon the string. With what gladness of heart will not every true Briton, whether European or American, receive the joyful tidings of such a reconciliation?—And with what a just indignation might they not both unite, in such circumstances to punish their common enemy, the Court of France;—directing the British thunder to fulminate on their perfidious heads;—pouring down that horrible tempest, which the Psalmist denounces against the wicked, and them that love violence.

A still superior motive to a reconciliation with our American brethren, must animate

the breaſt of the *Chriſtian*, and particularly of every one, to whom is committed the ſacred, the important, charge of diffuſing the bleſſings of the goſpel, and of preaching peace and good-will to men, throughout the whole earth: the converſion of the heathen and the propogation of chriſtian knowledge, among the untutored Indians, ſo liberally promoted by the clergy, and other piouſly diſpoſed perſons in this country, cannot fail of receiving a violent check from our preſent unhappy diſpute with America.

It were yet in vain to hope for conciliation with our eſtranged and diſtant brethren, with the happy conſequences attending it, if the bond of union be not firmly knit among the brotherhood at home.—It were in vain to hope for ſucceſs againſt an inſidiuous foreign enemy, if diſtracted by diviſions, and embroiled by party-differences among domeſtic friends. A houſe divided againſt itſelf, cannot ſtand. Let me, therefore, call upon every ſubject of Britain,

Britain, upon all thoſe who have enjoyed the ineſtimable privileges of Britiſh liberty, on this or the other ſide of the Atlantic.—Let me conjure them to lay aſide the ſpirit of party and private intereſt, to join in the general aim for the public good!—Be our reciprocal offences, as Engliſhmen, buried in oblivion, and our paſt errors forgot; by the whole Britiſh Empire uniting hand and heart as one man againſt the common foe to its peace!—The reſtoration of which, may the Divine Providence, in its own time, accord to our fervent prayers; bleſſing and preſerving the King and Queen on the throne, and continuing the ſcepter in their illuſtrious line to lateſt poſterity.

A

SERMON

PREACHED BEFORE

THE RIGHT HONOURABLE

THOMAS EARL OF EFFINGHAM,

THE PRESENT GRAND,

THE RIGHT HONOURABLE

GEORGE LORD DE FERRARS,

LATE GRAND PRESIDENT,

AND

THE VICE PRESIDENTS, OFFICERS

AND THE

REST OF THE BRETHREN,

OF THE

LAUDABLE ASSOCIATION

OF

ANTIGALLICANS,

AT THE PARISH CHURCH OF

ALDGATE,

ON THEIR

GENERAL ANNUAL MEETING,

On the 23d of APRIL, 1779.

LORD, God of Hoſts! in the tranſcendent majeſty of whoſe hands are the hearts of kings and the tongues of the people, whoſe voice and will thou directeſt, whitherſoever thou pleaſeſt! Taking ſhame to ourſelves for want of reliance on thy protecting providence, permit us, with the utmoſt humility and contrition of heart, to plead before thy throne, the only excuſe, aggravating as it is of our guilt, in alleviation of ſo great a crime!—Our ingratitude, O Lord, for thy ſignal and manifold mercies, ſo frequently beſtowed on us in times of danger and diſtreſs, impreſſes on us ſo deep a ſenſe of our unworthineſs, that nothing but the inexhauſtible fund of thy forgiveneſs and favour, moſt graciouſly offered to repentant ſinners, could encourage us ſtill to hope in thy mercy!—Repeatedly as we have abuſed thy goodneſs, in the protection of this forgetful nation from the evils of foreign enmity and domeſtic diſſention we behold ourſelves ſtill poſſeſſed of thoſe ineſtimable privileges civil and religious, which the natives of other countries ardently ſigh after, and deſpondently wiſh for in vain!—Permit us, O Lord, in this moment of ſincere repentance of our guilt, and returning ſenſe of theſe thy unmerited bleſſings, to pour out the heart-felt effuſions of conſcious gratitude before Thee; and, in avowing our unfeigned repentance, to promiſe amendment, in the conſtant preſervation, as much as the frailty of human nature will permit, of a due ſenſe of thoſe manifold and ineſtimable bleſſings we daily partake of, from thy goodneſs, as well in our private capacity as individuals, as in our portion of the public good, as members of the community at large.—That we may be en-

abled alſo religiouſly to perform this penitential promiſe, permit us to aſk, through the merits and mediation of our Lord and Saviour Jeſus Chriſt, for the neceſſary aid and aſſiſtance of thy divine grace, without which ſuch forgetfull and fallible creatures as we are, muſt ever be wanting in the proper diſcharge of our duty both to God and man!

Bleſs and preſerve, O Lord, our rightfull Sovereign King George, his royal Conſort, and every branch of his illuſtrious line. Give to his counſellors, wiſdom and integrity, ſagacity to plan and magnanimity to purſue the meaſures of public good—Give ſucceſs, O Lord, to our arms, both by ſea and land, and preſerve among our commanders that bravery of courage and integrity of conduct, by which they are already ſo eminently diſtinguiſhed.—Reſtore, O Lord, to our American Colonies, that ſpirit of conciliation, of affection and duty to their Mother Country, from which they have been ſo long eſtranged. Be it permitted us alſo, O Lord, to pray for the diſappointment and confuſion of thoſe men of fraud and deceit, who have blown up the fire of diſcontent, and are now ſupporting thoſe refractory coloniſts in open war againſt us.—Thou that biddeſt the rage of the ocean be calm, and the tumults of the people be ſtill!—Do thou, O Lord, taking the conduct of our defence under thy Providential protection, bring in thy own due time, the preſent diſtreſsfull national conflict to a happy iſſue, to the reſtoration of peace in all the borders of Zion, to the completion of her bleſſings in thy hearing of her prayers, and the exertion of her gratitude in her ſinging thy praiſe.—Hear us, O God, for the ſake of thy Son, our Lord Jeſus Chriſt, in whoſe &c.

SERMON II.

PREACHED BEFORE THE

LAUDABLE ASSOCIATION

OF

ANTIGALLICANS,

On THE 23d OF APRIL, 1779.

PSALM, LV. v. 21. 23.

War *was in his* heart : *his words were ſofter than oil, yet were they drawn ſwords.*
But bloody and deceitful men ſhall not live half their days!

IN the diſcourſe, I was called upon to deliver on the laſt anniverſary of the inſtitution of the Antigallican Society, I was led equally by circumſtance and occaſion to expatiate, on the known perfidy of the French nation, in general, as well as the particular

particular reaſon *then* afforded us to charge, that treacherous people with having, like the wicked, bent their bow, and made ready their arrow on the ſtring, privily to ſhoot at the upright in heart.

Corroborating circumſtances, have ſince ſo far confirmed the propriety of that charge againſt the French King, that we may add with equal truth, in the words of my preſent context, "he hath put forth his hands againſt ſuch as were at peace with him; he hath broken his covenant:" for "war was in his heart, and though his words were ſmoother than oil, yet were they drawn ſwords." It is on this characteriſtic quality of our Gallican neighbours, on their deteſted, their proverbial perfidiouſneſs, I mean to dwell, as being evidently the great ſource of thoſe evils, under which the Britiſh nation and her American colonies are at preſent ſo deeply involved.—Putting our might, however, in God, as we are encouraged by the Pſalmiſt,

iſt, implicitly relying on his ſacred promiſe, that he will bring the deceitful to deſtruction; let us take a retroſpect only of the few intereſting events, which have happened during the ſhort interval, ſince we met laſt on a like occaſion, and we ſhall find reaſon to acknowledge that the Lord is indeed "a God of truth, who abominates deceit; that he is not ſlack in performing his promiſe, but is verily a buckler of defence, as well as a ſword of defiance for all that put their truſt in him.—From the diſtant regions, over which the European dominion extends in the eaſt, the tidings have flown on the wings of the wind to proclaim Britiſh victory and Gallic defeat.—Defeat! did I ſay? —An extirpation of the French power and property from the continent of India.—In the Weſtern Indies, the news of their piratical ſurpriſe of one of our petty ſettlements had hardly arrived in Europe before advices were received of the dreadful retaliation made on them at their own colony of St. Lucia: where againſt a force prodigi-

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ouſly ſuperior, a gallant Britiſh Admiral, not only defended and maintained his conqueſt, but obliged the defeated enemy to retire, with ſhame and confuſion.—A victory this the moſt ſignally providential, and affording a ſtriking proof of the ſacred text; "that the race is not to the ſwift, nor the battle to the ſtrong, but that, "in all circumſtances, "the battle is the Lord's."—The relation, indeed, of the dreadful fire, kept up by the Britiſh ſhips againſt the Gallic Fleet and Army, in that glorious action, recalls to mind, in the livelieſt colours of ſimilitude, the words of the Pſalmiſt in my former text; when, in his denunciation of the effects of the Divine wrath againſt the wicked, he ſaith, "he will rain upon them fire and brimſtone, a horrible tempeſt, the portion of their cup."—

Of this portion, the deceivers have already taſted, and with the farther bleſſings of God on our arms, be it permitted us confidently to hope, their cup will be juſtly repleniſhed

pleniſhed till, like the cup of their iniquity, *being full*, it runneth over.—For, we have here the ſacred word of his promiſe; that the Lord will deſtroy them that ſpeak *leaſing*; for he abhors the bloody and deceitful man, who ſhall not live half his days.—

If, to inſtances of the ſucceſs of the Britiſh arms in acting offenſively againſt this perfidious enemy be added their defenſive ſucceſs in the protection of our commerce, exhibiting at once the moſt conſummate prudence, joined to the moſt enterpriſing valour, we ſurely find reaſon to found the hope of better days than the gloom of deſpondency, for a time ſo generally diffuſed o'er the land, preſented to view.

During the interval, when a temporary cloud of inimical threatning hung over the Weſt India iſlands, when the proprietors of thoſe valuable colonies were ſeized with diſmay at the danger they were ſuppoſed to run from the force of the revolted pro-

vinces on the American continent, unnaturally as unpolitically united with that of our old and natural enemy; even at the time when the whole naval force of France, inſultingly braved the Britiſh flag on the Atlantic, did we not, *even then*, (thanks to God, to the *prudence* as well as valour of our naval chiefs) did we not ſee our mercantile fleets to a number unexampled, ſail ſafely into our ports, as in time of profound peace?—Did not, even then, thoſe late timorous, importunate, deſponding petitioners to the throne for protection, ſecretly exulting, feel themſelves, like the traders of Tyre and Sydon, that crowning city; whoſe merchants were princes, and whoſe traffickers were the honourable of the earth?—

I give a ſlight ſketch of this retroſpect, in order to excite a grateful ſenſe, of the benign diſpenſations of Providence under the preſent generally calamitous ſtate of national circumſtances; and, at the ſame time,

time, to encourage a ſpirit of hope and enterpriſe, which, I conceive, may, notwithſtanding paſt errors, or *even* preſent miſconduct, be juſtly founded on reformation and amendment, and on a firm reliance on the promiſes of Almighty God, that he will not forſake or deceive thoſe, who ſincerely put their truſt in him.

The ſincerity of this confidence muſt be made appear both by a moral and political reformation; by the practice of private virtue, as well as the exertion of public ſpirit; the joint coercions of which were never more neceſſary to redeem our national credit, to re-eſtabliſh our intereſts, and to reſtore domeſtic peace than in the preſent conjuncture. The cultivation of private virtue is not, indeed, a topic to be particularly inſiſted on, upon a public occaſion, I ſhall now content myſelf therefore with recommending it, as every man's buſineſs, home to his own boſom.—A proper communion with his own heart will,

under the influence of Divine Grace, be more efficacious, than any thing I could with propriety at preſent enforce; and equally reſpecting the higheſt as the loweſt individual, even were it addreſſed to the labourer in his cottage, or to the prince on his throne: for the heart even of the *King* is in the hand of the Lord, he turneth it whitherſoever he will.—

Relying with humble boldneſs, therefore, on the all-wiſe diſpenſations of that gracious Providence, by whom kings reign and princes decree juſtice, I proceed to enforce the propriety and neceſſity of a vigorous exertion of that national public ſpirit, which, when properly exerted, hath hitherto, on all occaſions expelled the violence and baffled the intrigues of thoſe blody and deceitful men, againſt whoſe wicked deſigns, whether of fraud or force, the Antigallican aſſociation was profeſſedly inſtituted.

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In urging the expediency of re-kindling the ardour of national animoſity, I might aggravate, the meanneſs, the baſeneſs, if ſuch meanneſs or baſeneſs were capable of aggravation, of deceit and impoſition. I might paint, in the moſt odious colours the contemptible effect it produces on the individual:—I might riſe in rhetorical declamation on the ſtill more debaſing and deteſtable light it throws on kingdoms and ſtates, on political ſocieties and national communities; which being more dignified and majeſtic ought to be proportionably ingenious and reſpectable. I might dwell, with peculiar deteſtation and horrour on that ſanguinary duplicity of heart as well as tongue, which induces this pretendedly poliſhed and affectedly humane people to carry on even avowed hoſtilities by indirect and ſiniſter means.—More than once have they been known, as at the bloody ſcene of Fontenoy, to charge with unlawful materials of deſtruction, in order to render wounds more grievous, to ſwell the carnage of death and

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add cruelty to ſlaughter.—And ſhould we impute to deſperation, in the want of proper ammuition, the repeated acts of this horrid nature, what ſhall we ſay to their known and frequently avowed practice of employing traiterous incendiaries to fire dock-yards and unarmed inoffenfive commercial towns?—Do not practices like theſe juſtly denominate the abettors of them *bloody* of heart, as well as deceitful of tongue?—I might, therefore, I ſay particularly enlarge on the juſtice of applying to the French nation the epithets of *bloody* and *deceitful*, and the deſcriptive characteriſticks of impoſture imputed to the wicked in my text.—"Their words were ſofter than oil, tho' war was in their heart."—But the topic is trite and hackney'd, the duplicity of both tongue and heart in the French nation, is infamous, as I have already obſerved to a proverb. And yet, notorious as it is to the world, and fatally and frequently as this country, in particular, hath experienced it, how unaccountably are we ſtill made the

the dupes of the ſame diſingenuous artifice! As if, under the influence of a lovers infatuation for an enemy formed for ſeduction, we liſten to the odious words that fall from his lying lips, and, though repeatedly deceived, are as ready as before to be deceived again!—

And doth not this unaccountable propenſity, in an ancient experienced nation, ſo often and ſo fatally deceived, afford ſome excuſe, among inexcuſable errors, for our deluded brethren of America. Revolted, and refractory as they are, fallen from their Allegiance to their King, and forgetful of the duty they owe their political parent, the mother country, ſurely they are ſomewhat excuſable, amidſt their high criminality, in that they be came, no doubt, in a great meaſure, thus forgetful, thus refractory, thus revolted and fallen, through the deceitful arts of that inſidious enemy to *their* and *our* proſperity,—the court of France. If the parent-ſtate hath repeatedly fallen into

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the ſnares of Gallican perfidy, ſhall ſhe not look with ſome compaſſion on the fault, the *firſt* fault, heinous as it is, and impoſſible to be forgiven, till it be repented of, into which the infant-ſtate—her political child hath alſo fallen?—

The perſonage and character of a French negotiator are emblematical even of the father of lies and deceit himſelf.

Strikingly portrayed do we find ſuch an artful miniſter of political intrigue in the perſon of Belial, deſcribed by the ſublime imagination of Milton.—

In *action graceful* and *humane*,
He ſeemed for *dignity compoſed* & *high exploit*:
But *all* was *falſe* and *hollow*—His *tongue*,
Dropp'd *manna* & could make the *worſe* appear
The *better reaſon* to perplex and daſh
Matureſt counſels—for his thoughts were *low*,
To *vice induſtrious*, but to *nobler deeds*
Timorous and *ſlothful*, yet he *pleaſed the ear*.—
And through the *ear*, of courſe, found the way

to the *heart*. Can the mother country then, I ſay again, who hath herſelf been deceived by the Gallic Belial, be implacable in her reſentment againſt her young and unexperienced child, that hath fallen in the ſame ſnare. Obſtinate, indeed, is her refuſal to liſten to offers of reconciliation:—aggravating her engagement into treaties offenſive and defenſive againſt her parent ſtate with her ancient and moſt inveterate foe:—inſolent the language, in which that foe is ſtiled her friend and protector, and ſtill more provoking *that*, in which the mother country her conſtant protector and recent deliverer from that foe, is ſtiled their common enemy.—Yet aggravating as are theſe circumſtances, if we reflect on the arts of the ſeducer and the inexperience of the ſeduced, perhaps ſome mitigation of reſentment may be pleaded in favor of the latter.—In the ſeverity of ſtrict juſtice, indeed, ſo total a renunciation of a renewal of amity may deprive the revolted Americans of a right to terms, they have once refuſed,

ſhould they hereafter be inclined to accept them;—but I ſubmit it with deference to our ſuperiors, would it not ill become thoſe, who have been repeatedly unable to reſiſt the ſame ſeduction to puniſh ſo ſeverely, if they had it in their power, the commiſſion of the ſame error.—

Permit your Preacher, at leaſt, to indulge his wiſh, that the once peaceable and fertile plains of the country, to which he is attached by the deareſt and moſt tender ties, may be again reſtored to the ſame privileges of civil and religious liberty, which they long enjoyed under the auſpices of the Britiſh Government; ere yet their deluded inhabitants had made the fatal exchange of real for affected amity, not reflecting that the *inſidious arts* of a falſe friend are, in effect, more fatal than the hoſtile arms of the fierceſt foe. Attached to the Province in which he was trained up from his childhood, by the pleaſing recollection of the days of youthful expectation, when the opening

opening bud of life presented the fairest prospect of full-blown prosperity, he still cherishes, after the cruelty of disappointment, and the rudeness of adversity, a similar affection for America, and from similar motives, as did the exiled partriots of Jerusalem, when carried away captive to Babylon.—"By the rivers of Babylon they sat down, yea they wept when they remembered Zion":—Zion, once the habitation of peace and the seat of plenty, converted into a scene of war and desolation.—

Happy, indeed, is it for the unfortuate exiles from the revolted colonies, that they were not driven into a Babylonish Captivity.—They are not reduced to mourn their misfortunes in silence, to hang up their harps on the willows, or to be insulted with the taunts of the authors of their captivity, requiring of them to be merry, and to sing the songs of Zion in a strange land. —Thanks to the supreme disposer of human

events and to the humanity, the liberality of Britons; this Iſland received us with open arms, as our common mother country, enabling us with *gratitude even* to ſing the ſongs of Zion in a diſtant, though not a ſtrange land. The banks of the Thames re-echo the grateful notes with a complacency, that ſilences the voice of regret at the diſtance of our beloved ſoil and the once reſounding ſhores of the Deleware.—Can there, then, be an individual, who hath experienced the effects of this humanity, this liberality, this beneficence, who cheriſhes not, at the ſame time, a wiſh that their influence ſhould extend beyond the Atlantic, and effect that happy conciliation, which would reſtore their fellow-coloniſts to all thoſe privileges, which their unhappy defection hath fatally forfeited!—Or, can there be an individual, at leaſt, in this congregation, whether a native, or an adopted ſon of Great Britain, that is not fired by the diſtreſsful conſequences, with indignation, at the deceit and perfidy of

of a nation, againſt whoſe iniquitous and inimical deſigns, both open and concealed, the members of the Antigallican aſſociation avowedly ſet themſelves, as one man, to counteract and defeat?

Among the many laudable purpoſes of this patriotic aſſociation, could there be one more worthy of it, than a reſolution to undeceive, if poſſible, (at leaſt to attempt by all poſſible means) to undeceive our unhappily-deluded coloniſts, as to their fatal confidence, for fatal, in any caſe, muſt prove to them that confidence they place in their preſent pretended allies. The French are in earneſt to adviſe and even aſſiſt them to reſiſt the mother-country, while ſuch conduct contributes to diſtreſs her and deſtroy them; but no longer. What were even the flattering promiſes, the ſeeming ſupport that deceitful nation gave the adherents to the unfortunate Stewarts, in the two Rebellions, they promoted even the heart of this iſland, ſince the acceſſion of the

the preſent family to the throne?—Were ſuch promiſes and ſupport of any farther efficacy than to delude and betray thoſe, who confide in them, to their ruin?—Influenced by no motives, but thoſe of ſelf-intereſt and ſelf-ſufficiency they would riſe not *their beſt friend* farther up than was neceſſary, to make him an inſtrument in pulling ſome enemy down: and, that once effected, the *next ſtep* would be to reduce *that inſtrumental friend* to his former or a *lower level.*—Indeed what motive ſhould induce France to befriend America?—Is the Gallic nation, who are notoriouſly, both prince and people, the advocates for deſpotiſm;—the ſubject as ſubmiſſive a ſlave as the Sovereign an arbitrary monarch;—can ſuch a nation, I ſay, be really in earneſt to emancipate the Americans from the yoke of Britiſh oppreſſion?—Can they be in earneſt to obtain for foreigners, their recent foes, thoſe bleſſings which they themſelves deſpiſe?—Is it for thoſe, who are inconſcious of the valuable rights of civil and religious

ligious liberty themſelves, to ſet up for vindicators of thoſe rights for others?—What more than political quixotiſm is this? No. Be their pretenſions, their promiſes what they may, their real deſign and intentions are of a different complexion. Though peace be on their tongues, war is in their hearts; though their words be ſofter than oil, they will be found, even to their new friends, drawn ſwords.—Should the Americans even ſucceed by the proffered aſſiſtance of France, ſo far as to eſtabliſh their political independence, dearly muſt they pay the price of Gallican perfidy.—Dearly, indeed, will they abide the boaſt ſo vain of a French alliance. Or, were it otherwiſe for a while, to whom would America apply on the firſt pretext, (and pretexts a French court would ſoon find) for diſagreement. Would ſuch nominal independents apply to Britain againſt a Gallican enemy? And where elſe could they apply to prevent their becoming on the firſt rupture the conquered coloniſts of France?—

France?—If they prefer not, therefore the becoming ſlaves to popery and the arbitrary power of a French King, to the being ſubject to a proteſtant prince and the limited power of a Britiſh Government, it is an infatuation in them amounting to little leſs than Frenzy, to accept of ſo ſhort-lived an independency from the power of France.—On the other hand, ſhould they not ſucceed in their foſtered hopes of even ſuch flattering independency, will it be either in the will or power of that nation to prevent the ſlighteſt mortification, they muſt feel at being reduced to their former dependence and obedience?—No. Their preſent abettors, will, like the grand ſeducer of mankind, be the firſt to reproach them with the ſpirit of Rebellion, and to point the finger of ſcorn at their troubles, in the day of diſtreſs.

Their preſent hope, indeed, that this day of ſcorn and deriſion may not come upon them, are founded on the very arts of deception

ception by which they have themſelves been deceived: fallacious hopes! They poſſeſs themſelves ſtrongly with the prejudice, that the ſame powers of perſuaſion which prevailed in their councils, will prevail on the court of Spain, to engage in a cauſe adopted by a power, with which it is known to be in a cloſe and moſt intimate political connection.—To judge by the paſt effects of Gallic perſuaſion and perfidy, ſuch an event is far from being placed beyond the bounds of probability; but, if Providence ſo order it, let us reſolutely meet the deſtined event. In this, alſo, to judge of future events from the paſt, the circumſtance is not to be dreaded. Britain hath hardly ever ſuffered more, from the arms of France and Spain united, than ſhe hath done from thoſe of either alone. If the peril be greater, and there be more enemies to encounter, victory hath more laurels, and more prizes to beſtow on the conquerors.—At the ſame time, to meet ſo formidable a force, as that

of two ſuch hoſtile powers united, it is expedient that we ſhould be armed at all points, and prepared to repel it. To promote this prepartion, permit me to recommend with the warmeſt and ſincereſt zeal the exertion of that patriotic and praiſe worthy ſpirit of national partiality and naval enterprize, which have on former occaſions diſtinguiſhed, as well the Aſſociation of Antigallicans, as many public ſpirited individuals, who have liberally and largely riſked their private fortunes for the general good. —To the honour of the Ladies, and thoſe ſome of the firſt diſtinction, I might here make an eulogium on ſuch as have contributed to the equipment of private ſhips of war, generouſly beſtowing the reward of their ſucceſs on thoſe brave ſons of the waves who ſo hardly earned, and courageouſly deſerved it.

On one circumſtance of a different nature, the evil of which is grown to an alarming and enormous heighth, let me dwell

dwell for a moment. This is the practice of defrauding the cuſtoms by a contraband illicit trade; a practice, which, however lightly it may hitherto have been conſidered under the vulgar term of ſmuggling, is an offence that, both in a moral and political view, cannot but be conſidered as highly criminal in the offender, as it is prejudicial to individuals and the public. Even our American troubles, as well as the ſucceſs of French impoſition and artifice may be imputed, in a great degree to this corrupted ſource. It is a practice, that carries with it, at once, the baſeneſs of fraud, the cruelty of robbery, and the criminality of treaſon. For what but a cheat, a robber, and a traitor to his country, is he, who, by evading the payment of legal impoſts, underſells the trader, and robs the public treaſury of the fair means of making war, or of obtaining peace.—

Of the particular views and proceedings of the Antigallican Aſſociation, I have, at

preſent little to add of the printed abſtract of its riſe and progreſs, annexed to my laſt anniverſary diſcourſe.—It may not be improper to mention, however, that ſince laſt year meaſures have been ſuggeſted by an honourable and worthy Brother, whoſe labours of love for the promotion of the aſſociation are too well known to require here an enumeration, and thoſe meaſures adopted for the eſtabliſhment of a fund for the relief of ſuch induſtrious members of the aſſociation, as have unfortunately come to decay. The ſociety hath alſo made proviſion for the fitting out of more that twice their former number of lads, for the ſea-ſervice.—This is, indeed, a favourite object of the aſſociation, which they anxiouſly wiſh to be enabled ſtill farther to extend, as being of a peculiar ſervice to a maritime and commercial country.—It is indeed an object, which reverberates on my ear the words of the prophet.—"Be thou aſhamed, O Zidon: for the ſea hath ſpoken, even the

the ſtrength of the ſea, ſaying, I travail not, nor bring forth *children*, neither do I nouriſh up young men."—That this great metropolis, like Zidon, the mart of nations, may not merit the like reproach, but exert, in every reſpect, that ſpirit of loyalty and public virtue, which is the duty of all, who enjoy the bleſſings of providence, under the protection of civil Government,—may God of his infinite mercy grant, to whom be, &c.

A

SERMON

PREACHED AT THE

PARISH CHURCH OF

ST. ANN, LIMEHOUSE,

FOR THE BENEFIT OF

POOR MARRIED WOMEN,

LYING-IN AT

THEIR OWN HOUSES.

SERMON III.

PREACHED FOR

THE BENEFIT OF POOR MARRIED WOMEN,

Lying-in at their own Houſes.

GENISES XVI. v. 11.

And the Angel of the Lord ſaid unto her, behold, thou art with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the Lord hath heard thy affliction.

THOUGH patience and reſignation under the ſufferance of thoſe ſorrows, which Divine Juſtice denounced on the diſobedience of our firſt parents, be the indiſpenſable duty of every daughter of Eve; it is no leſs incumbent on every daughter and ſon of Adam, to mitigate thoſe ſorrows,

as far as Divine Providence hath put in their power the means of alleviation. In that portion of Holy Scripture, now more immediately before us, we have an early inſtance of the peculiar interpoſition of that Providence in behalf of a *poor outcaſt*; an Egyptian bond-woman of the houſehold of Abraham,—of Hagar, the handmaid of his aged and barren conſort, Sarah;—who, for the pious purpoſe of raiſing children to that highly favoured Patriarch, gave her after the cuſtom of thoſe primitive ages, to her huſband Abraham to wife. The conſequence of this indulgence on the part of the miſtreſs naturally produced high thoughts and imperious behaviour on *that* of the maid; in whoſe eyes, when ſhe found ſhe had conceived, her barren miſtreſs became deſpicable. Then "Sarai ſaid unto Abraham, my wrong be upon thee; I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the Lord judge between me and thee; but Abraham ſaid unto Sarah, behold, thy

thy maid is in thy hand, do to her as it pleaſeth thee. And when Sarah dealt hardly with her, *ſhe* fled from her face." *And yet*, under all theſe circumſtances, even under the complicated guilt of inſolenceand ingratitude, the Angel of the Lord found her by a fountain of water in the wilderneſs.—The Heaven-directed ſteps of the wandering fugitive were led to a fountain of water; not only a ſource of natural refreſhment, but typical of the well ſpring of living water,—the fountain of divine grace, the ſpiritual ſource of our ſalvation;—nor was this all, an Angel was directly ſent to conſole and advice her. "Return, ſaid he to thy miſtreſs, and ſubmit thyſelf to her hands; intimating, that a favourable reception was prepared for her, by forgiveneſs and commiſeration. Nor was ſhe inconſcious of the impropriety of her former conduct, or unmindful of the preſent relief providentially afforded her, for ſhe called the celeſtial meſſenger, by the emphatic name of—"Thou God ſeeſt me", and ſaid,

—"Have I here alſo looked after him that ſeeth me." The event anſwered her expectations; for the Lord never diſappointeth them who put their truſt in him.—She returned, and according to the promiſe of the Angel, became the mother of unnumbered multitudes.

From this paſſage in ſacred hiſtory we may learn, not only how acceptable to God is the ſubmiſſion of the contrite, afflicted heart, but what an important object, in the general diſpenſations of Providence, is the preſervation of women in their ſtate of pregnancy, and their delivery from danger, in the hour of nature's ſorrow. The propriety of recommending, therefore, in the houſe of God, an inſtitution, formed on ſo truly benevolent a deſign is, I preſume, too univerſally obvious to need illuſtration.—Such an inſtitution is the Lying-in Charity that has been ſeveral years eſtabliſhed in this metropolis, for delivering poor married women at their own habitations

tations; and to the ſupport of which I am called upon, in the diſcharge of my duty, at this time to direct your attention.

To your feelings as *men*,—to your underſtandings, as *members of ſociety*, and to your ſenſe of religion as *Chriſtians*, ſhall I proceed accordingly to urge the more ſtriking motives that ſuggeſt themſelves in it's behalf. Theſe motives, I ſhall diſtinguiſh alſo, under three heads; *thoſe* of *humanity*, *thoſe* of *utility*, and thoſe of *piety*.

By motives of *humanity*, I mean ſuch as lead us almoſt involuntarily to pity the ſufferings of the afflicted; and to afford relief to the diſtreſſed, merely from an innate principle of compaſſion, without regard to the *merit* of the ſufferers, or reſpect to the moral and religious duty we lie under to relieve them.

It hath been frequently urged that ſelf-love and ſocial are the ſame. Their firſt principles are, doubtleſs, derived, as their final

final conſequences tend, in the courſe of providence, to anſwer the ſame benevolent purpoſes; but ſo *narrow* are the views of the human mind, and ſo confined the affections of the human heart, that it has been as plauſibly urged, that all benevolence is centered in *ſelf*.

It is, ſay the teachers of this ſelfiſh philoſophy, with a view to relieve ourſelves that we relieve others;—we either *feel* or *fear*, ſay they, for ourſelves in beholding *others* in pain and diſtreſs. Be it ſo,—let us even ſuppoſe that motives of mere humanity are ſelfiſh;—is not a feeling for the diſtreſs;—a ſympathiſing concern in the affliction of a fellow creature *one* of the moſt *amiable* qualities, *one* of the moſt noble and diſtinguiſhing characteriſticks of human nature?—Even the *brutes themſelves* poſſeſs a *fellow feeling* for the ſufferings of their ſpecies; ſo that an unfeeling man or woman is a *monſter* in the creation.

Among

Among the viciſſitude of cares, and variety of ſorrows, to which our nature is liable, there is none ſo nearly intereſting, ſo *deeply affecting*, as is the ſituation of a pregnant woman, on the approach of her delivery. It is impoſſible for perſons of any ſenſibility, not to be, in ſome meaſure, touched with the danger, and anxious for the ſafety of every object in ſo *critical* a circumſtance;—*even* when that object is in affluence, and wants for no aſſiſtance which the nature of her caſe requires. We cannot help being ſolicitous for her welfare, notwithſtanding we have reaſon to think that with ſuch, "though ſorrow laſteth for a night, *joy* returneth in the morning." But is this the caſe with the lower order, the meaner ranks of ſociety?—Chilled by the cold hand of penury, ſcarce capable of providing proper ſuſtenance for a numerous family even in the full enjoyment of health, how trying is the ſtate of a parent called upon to make thoſe other proviſions, ſo neceſſary to the *very life* of a woman in child-

bed

bed and her new born offspring?—It were eaſy to paint a pathetic picture of the diſtreſs of a poor family labouring under ſuch a weight of the moſt affecting concerns, of a loving huſband and tender father, anxious for the ſafety of both, yet deſtitute, perhaps, at ſo critical a juncture, of the means of exerting his accuſtomed induſtry for their ſupport, or, if happy enough to have thoſe means in his power, incapable nevertheleſs of procuring, from a conſtant though laborious employment, more than is neceſſary for the bare ſubſiſtence of the day.—It were I ſay eaſy to deſcribe the *ſcene* of woe which poverty preſents to the compaſſionate in *ſuch caſes*; but I wiſh not to move your paſſions, it is your reaſon I addreſs. In fact, ſuch ſcenes of affliction need no artificial colouring, they are already drawn by the hand of nature in every ſuſceptible heart and thinking mind. Is there a huſband; is there a wife in this aſſembly, to whom the *wants* of *ſuch a family*, in their aggravation, do not ſuggeſt themſelves?

If

If there are, they muſt be *happy enough* not to know what the *wretched feel*, or *ſo miſerable* as to be *themſelves totally unfeeling*.

From motives of delicacy, I forbear to urge thoſe inducements, which *peculiarly* intereſt my female auditors on the preſent occcaſion.

It were injurious to ſuppoſe *them* ſo void of the characteriſtic virtue of their ſex, as to be unſuſceptible of *pity*, in regard to those diſtreſs, which *they themſelves* moſt *poignantly feel*. It were uncharitable to ſuppoſe, that there can be *one* female heart or hand not liberally open to relieve the indigent mother from the great danger of childbirth.

From motives of loyalty and reſpect, however, I am induced to point out to their imitation the ſhining example of the amiable conſort of our gracious Sovereign; at whoſe maternal inſtance, this charity ſtands honoured with the immediate patronage of

the heir apparent to the crown.—But if motives of mere humanity are ſo trite and familiar as to need no farther recommendation to this aſſembly, thoſe of *public utility* on which this charity claims peculiar regard, are not perhaps quite ſo obvious. An inſtitution, deſtitute of the popular advantage of thoſe conſpicuous and coſtly edifices, which attract the eye of paſſengers, and ſerve as a local memento, conſtantly reminding the public of their exiſtence, makes its uſefulneſs known but by ſlow degrees. This, like the hand of charity itſelf, diffuſes it's bleſſings in ſecrecy and ſilence, and may, therefore, paſs unnoticed and unaſſiſted by thoſe, who are liberal only in the eyes of men, and do good *merely* from motives of oſtentation. But, be it remembered, that though true charity worketh in ſecret, it will be rewarded openly. Be it alſo duly conſidered, to which the preference ſhould be given, the applauſe of men, or the approbation of God!—

The

The utility of public hoſpitals is more ſtrikingly apparent from the circumſtance of the ſeveral objects of their charity being collected together; ſo that the benefits of the whole eſtabliſhment are exhibited, as it were, at one view. This circumſtance, I ſay, aggrandizes, if it does not ſometimes exaggerate the real uſefulneſs of ſuch inſtitutions. The preſent charity, on the other hand, labours in point of notoriety under the diſadvantage of having it's ſeveral objects divided and ſeperately relieved throughout the vaſt extent of ſo wide and populous a metropolis, as the city and ſuburbs of London. The ſame reaſons, therefore, that render it the more extenſively uſeful, at the ſame time render it's excellence the leſs obvious.—We regard with admiration objects of collected good or accumulated evil, while the ſeveral parts of which they are compoſed, are ſeperately too inconſiderable to engage our attention. The number of poor women relieved laſt year by this charity, according to the prin-

ted account of it publiſhed by the governors, was no leſs than four thouſand eight hundred and ſixty-two; and from its firſt eſtabliſhment to this time fifty-four thouſand have been relieved in the whole. What a figure would not ſuch a number of poor people make within the walls and in the annals of an hoſpital?—But how immenſe muſt be the expence of affording them relief.—It may be objected, indeed, by the inconſiderate, that in the mode of the preſent inſtitution, relief is not furniſh'd to them in the *ſame degree*.—In the ſame *manner*, it certainly is not; but in an *equal*, if not a *greater degree*, it moſt certainly is; and a proper attention to the circumſtances of the caſe will readily evince the truth of this aſſertion. To enter on a particular detail of the neceſſities of the labouring poor, and the methods the moſt efficacious for their relief, would take up too much of your preſent time; but there needs little reflection to become ſenſible, that of all the bleſſings of Providence, from whatever ſource derived

ved, there are none ſo truly acceptable, ſo efficaciouſly bountiful, *as thoſe which are brought home to our own houſe.* The ſeparation, indeed, of a huſband and wife from each other or their family, cannot poſſibly ever be attended with ſuch diſtreſſing inconveniences as *at ſuch a time* and on *ſuch occaſion:* domeſtic relief is, therefore, of all others the moſt neceſſary,—the moſt eſſential.—The Angel of the Lord doth not, indeed, in this caſe, as in that of the fugitive Hagar, find the object of his care literally in a wilderneſs: yet *in effect* ſhe is equally deſtitute, equally *forlorn*; and it is a lamentable fact, that *too modeſt to beg, too honeſt to ſteal,* the diſtreſſed woman, labouring with child, may periſh for want in the ſtreets of this plentiful, this populous city, as certainly as in the deſerts of Arabia.

Will it be cruelly ſuggeſted that, were ſuch relief univerſally extended, it would encourage a remiſſion of induſtry, and a neglect of œconomy in the miſerable ob-

jects

jects whose cause I plead. Alas! the author of such a suggestion must be strangely unacquainted with the circumstances of the working poor of this great city. If families, in the middle station of life find the utmost circumspection necessary in order to confine their moderate and unavoidable expences within their income, how much more difficult must it be for the artizan and labourer, whose wages amount not to a tenth part of such a competency, to procure a bare subsistence.—That in so multitudinous a class of people as our labouring poor, there are to be found numbers occasionally indolent and idle, is not to be denied: it were a miracle it should be otherwise; but this you will allow me to observe is by no means their general character. Temperance and labour, for the most part, render them prolific; and the decent provision they generally contrive to make for their numerous families, from their little earnings, is a sufficient proof of the industry and œconomy that prevail among them.

Will

Will the relief, afforded them by this charity be undervalued as too ſmall and unworthy their acceptance?—The contrary is daily experienced from the conſtant applications made for relief and the gratitude with which it is univerſally received —But paſſing over the advantages derived from this charity to individuals, let us conſider its *importance* to the *community at large*. It is an eſtabliſhed truth, *a truth* which the great and wealthy cannot hear of too often —that on the claſs of the labouring poor depend the *ſtrength*, wealth and grandeur of a nation. They are allowedly the ſupport of our fleets, our armies, and manufactories:—they are the ſinews of the ſtate, the very nerves on whoſe organization it's political happineſs depends. Can there now, my brethren, be an object of greater public utility than the preſervation of life and health in the ſeveral individuals of this claſs, and a provident care of their population?—Or, can any thing tend more directly to anſwer thoſe important purpoſes than

than the views of the preſent charitable inſtitution?—How expedient is it, that they ſhould meet with relief and ſupport, under thoſe difficulties, which it is the intereſt of civil ſociety, as well as the deſigns of nature and providence, they ſhould occaſionally encounter. It is not only important to ſociety alſo, that the lower order of people ſhould be ſuſtained and encouraged in lawful population; but that the health of the child as well as the mother be reſpected. How neceſſary is it that they, who are born to labour, ſhould be robuſt?—That they ſhould not be maimed or mutilated in the birth, or for want of proper ſubſequent care be crippled, or otherwiſe injured in health or limb, ſo as to render them a burthen to that community which they are both naturally and politically born to ſupport? In the prevention of ſuch unhappy caſualties (too frequently among the labouring poor, from the unſkilfulneſs of uninſtructed midwives) the utility of the charitable inſtitution in queſtion is abundantly conſpi-

ous

ous; and that not only in regard to the objects immediately relieved under it's inſtitution, but to all other poor women attended by the midwives employed by this charity, who are properly inſtructed by it's regular phyſicians, and conveniently ſituated in every part of the town.

I might proceed to enumerate many other conſiderations of utility, in behalf of this inſtitution, did I think any more were, at this time neceſſary, or in this place to be urged with propriety.

The laſt head of my diſcourſe preſents motives of ſuperior conſideration to thoſe of either common humanity or public utility.—Theſe are thoſe of genuine piety. The love of man, however laudable, is infinitely inferior both in its nature and conſequences to the love of God. This is that true ſpirit of charity, which hideth a multitude of ſins;—that ſpirit, without which, though a man had faith to remove

mountains, though he ſhould give all his worldly goods to the poor, yea his own body to be burned, it would avail him nothing. To the humane, who compaſſionate the diſtreſſed, to the prudent, who ſupport the uſeful, the approbation and applauſe of the *wiſe* and the *good* are undoubtedly due; but the pious chriſtian, who for the love of God, and in imitation of the bright example of our bleſſed Lord and Saviour Jeſus Chriſt, doeth good unto all, and under all circumſtances, a more glorious reward is reſerved: When the Son of man ſhall come in his glory, and all the Angels with him; then ſhall he ſit upon his throne, and before him ſhall be gathered all nations; and he ſhall ſay to the righteous, come ye bleſſed of my father, inherit the kingdom, prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat, I was thirſty and ye gave me drink: I was a ſtranger, and ye took me in:—Naked and ye cloathed me; I was ſick and ye viſited me: I was in priſon,

ſon, and ye came unto me: at leaſt, in doing theſe things for the leaſt of mine, ye did it unto me—Come and enter into the joy of thy Lord! Let us conceive *now* theſe ſeveral circumſtances of hoſpitality and charity, heightened by the circumſtance of a mother labouring with the throws of nature's ſorrow, and if there be any degrees in the happineſs reſerved as the reward of pious charity, ſuperlative is the premium of bliſs. Nor is the conception preſumptuous, if we be permitted reverentially to plead the amazing humiliation of our bleſſed Lord, in condeſcending to be himſelf in the ſame lowly circumſtances. The Son of man, even our Saviour, Chriſt the Lord, when he took upon him our nature, had not, when he came into the world, a pillow, on which to lay his head! His mother Mary, the eſpouſed wife of one of the labouring poor of Nazareth, of Joſeph a Carpenter was delivered of the heavenly babe even in the ſtable of a common inn; his cradle a manger!—What an hum-

ble ſituation for the Saviour of the world!—And how highly favoured of God both the ignorant ſhepherds, and the learned ſages, whom the Angel of the Lord, and the ſtar in the caſt providentially directed to Bethlehem!—And yet, at a due diſtance, and in pious imitation of primitive righteouſneſs, may even modern charity, ariſing from the ſame Chriſtian principle, preſume in humble boldneſs, to glory in the explicit conſtruction of that divinely inſpiring promiſe of our great aad glorious Redeemer—In as much as ye did it to one of the *leaſt* of mine ye did it unto me.

If, after paying attention, however, to motives ſo affecting, ſo convincing, ſo encouraging as thoſe of humanity, utility, and piety, which I have mentioned, there ſhould be *ſtill* wanting inducements to excite the liberality of my audience on the preſent intereſting occaſion—I ceaſe to perſuade—I addreſs not the unfeeling,—the unthinking, or the uncharitable;—harſh and

and ungrateful epithets!—to which, that not a ſingle auditor in this aſſembly may be juſtly obnoxious; but that every one may be animated, by that truly laudable and pious ſpirit of benevolence, not only becoming us as men, brethren, and chriſtians, but entitling us, through the merits of our Lord and Saviour Jeſus Chriſt, to that exceeding great reward, which he hath declaredly provided for the truly charitable; may God of his infinite mercy grant—

A

SERMON

PREACHED FOR

THE BENEFIT OF

THE

CHARITY SCHOOLS,

OF

St. GILES IN THE FIELDS,

AND

ST. GEORGE, BLOOMSBURY.

SERMON IV.

PREACHED FOR

THE BENEFIT OF

THE CHARITY SCHOOLS,

OF

ST. GILES'S IN THE FIELDS, &c.

PSALM LXXII. v. 4.

He ſhall judge the poor of the people, he ſhall ſave the children of the needy—

IN the prayer of the royal Pſalmiſt, a portion of which I have taken for my text, he prophetically deſcribes at once the glory of the reign of his ſon Solomon, and of that of which it was a type, the kingdom of Chriſt upon earth, or the bleſſings of the Goſpel diſpenſation, under the

eſtabliſhment of Chriſtianity. In this deſcription, one of the firſt and principle objects, is the righteous judgment diſpenſed to the poor, and particularly the ſalvation of the children of the needy.—The care of the poor, indeed, hath been conſidered, by the ſacred penman, both under the diſpenſation of the Law and the Goſpel, of ſo important and momentous a concern, that they have, *at all times*, committed it to the charge of the *opulent and ſucceſsfull*, as one of the firſt of religious and moral duties. Even before the inſtitution of the ceremonial feaſts of the paſſover, of the weeks or of the tabernacles, before a multitude of inferior obligations, the following command was repeatedly and religiouſly laid on God's choſen people,–Iſrael. If there be among you a poor man, one of thy brethren, within any of thy gates, in the land which the Lord thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother.—But thou ſhalt open thine hand *wide* unto him,

him, and ſhalt ſurely *lend* him *ſufficient* for his *need*—Thou ſhalt ſurely GIVE him, and thine heart ſhall not be grieved when thou giveſt him, becauſe that for *this* thing, the Lord thy God ſhall bleſs thee in all thy works, and in all things to which thou putteſt thine hand."

Can there be a duty more expreſly commanded, or a reward more firmly promiſed for the diſcharge of it?—But alas! ſo powerful is the *perverſeneſs* of human nature, and ſo ſtrangely averſe are many grown to the diſcharge of *even* the moſt rational of religious duties, that "the deſtruction of the poor is ſtill their poverty," for the poor man is hated even of his own neighbour." And yet, "whoſo mocketh the poor, ſays Solomon, reproacheth his maker; for the rich and the poor meet together, and the Lord is the maker of them all." Hence, ſaith that King of wiſdom, "the *righteous conſidereth* the cauſe of the poor, but the *wicked* regardeth not

to

to know it."——And wicked, indeed, muſt be that man, who is regardleſs of ſuch a cauſe; not only in his wilfull neglect of the duty enjoined him, but in his want of faith and truſt in the word of God, who, in all ages, hath ſo repeatedly and liberally promiſed to beſtow his bleſſings on the diſcharge of ſuch duty.—Nor have ſuch promiſes been leſs liberally made or ſuch duty leſs zealouſly enforced under the *Goſpel* than they were under the *Law*. The predilection of our Saviour himſelf, in favour of the poor, of him, "who became poor, that through his poverty, as the Apoſtle expreſſes it, *we* ſhould become rich," —Our Savour's regard, I ſay, to the cauſe of the poor, was on every occaſion remarkably conſpicuous.—His divine example was accordingly followed, by his immediate Diſciples, and by the primitive Chriſtians of the earlieſt ages.—We read in the acts of the Apoſtles of the choice of deacons for the adminiſtration of proper ſuſtenance to poor widows and others; and in the epiſtle of

St.

St. Paul to the Romans, of contributions being raiſed in Macedonia and Achaia, for the poor at Jeruſalem.—So early did Chriſtianity begin to prove the great Archetype of the good and glorious reign of King Solomon, deſcribed in the grateful and exulting declarations of his inſpired Father the royal Pſalmiſt.—Purſuing a line of conduct ſo conſiſtent with that univerſal benevolence, which is the diſtinguiſhing mark of our Holy Religion, the Chriſtians of ſucceeding ages continued to ſupply the wants of their neceſſitous brethren; encouraged by the promiſe and fully confiding in the word, of him, who hath declared,—"it is more bleſſed to give than to receive." In moſt countries of Chriſtendom, the ſubſiſtence of the poor ſtill depends on this exerciſe of religious charity: whence the poor houſes, even in ſome Proteſtant countries are ſtill ſtiled God's houſes, though in this nation, the true ſpirit of Chriſtianity appears to have, many years ago, loſt *ſo much* of it's influence, as to reduce the Legiſlature to

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the neceſſity of exacting, by the coercion of parochial rates, ſuch contributions as the *hard hand* of avarice, or the *cold one* of *irreligion*, withheld from the general ſtock of publick charity.—Well deſigned, however, and extenſive as ſuch proviſion is, in general allowed to be, it falls far ſhort of the various occaſions, in which the humane and truly charitable might eſſentially ſerve the poor, to the preſervation of peace and good order in ſociety, and to the promotion of true religion and ſincere piety; rendering them at once, uſeful to man, and acceptable to God.—Among theſe occaſions may be ranked the charitable inſtitution, I am deſired, at this time, particularly to recommend to your attention;—that of ſuſtaining ſome, and cloathing, educating, and apprenticeing a great number of children of both ſexes, the offspring of poor pariſhioners, unable to make ſuch a parental proviſion for them, as it is a pity, (not to ſay a diſgrace to an opulent Chriſtian community,) the child of the pooreſt and meaneſt indivi-

individual ſhould want. *—An inſtitution this, that leads me naturally to expatiate on the ſecond declaration of my text.—"He ſhall

*By this charity, which is ſupported only by voluntary ſubſcriptions and collections at ſermons, (and not any other aſſiſtance from the pariſh rates, as there is reaſon to think too many perſons imagine) one hundred and one boys and ſeventy girls, are annually cloathed; have ſhoes and ſtockings twice a year; are furniſhed with books, &c. and are inſtructed in the principles of the chriſtian religion according to the rites of the Church of *England*. The boys are taught to read, write, and caſt accompts; the girls to read, write, knit, and do plain houſhold work; and both, when of age, are put out to ſuitable trades, or ſervices. With every boy and girl apprenticed by the Truſtees, are given *two pounds two ſhillings* to clothe them, together with a *bible, common prayer book, and the whole duty of man*.

The Truſtees, being deſirous of making this charity more uſeful to the public, intend (as ſoon as their fund will admit) to take the girls wholly into the ſchool-houſe, and maintain them at the expence of the truſt. By this means the poor children will in a great meaſure be preſerved from the influence of thoſe bad examples they would otherwiſe be too likely to meet with, both at home and abroad, after their ſchool-hours.

Sixteen of the girls, (moſt of which are the children of poor pariſhioners legally ſettled, preference always being given to them) they have already taken entirely from their parents, and are lodged, boarded, and inſtructed in all ſorts of houſhold-work, beſides the ſchooling which they have in common with the reſt of the children.

This laudable inſtitution is moſt earneſtly recommended to the conſideration of every benevolent mind, for protection and aſſiſtance; as the diſtreſſes of a laborious parent are thereby alleviated, their helpleſs infant reſcued from want and miſery, taught true humility and obedience to their ſuperiors, and thereby rendered of uſe to the commuuity in general, as honeſt and uſeful ſervants.

Any perſon ſubſcribing one pound or upwards annually, is entitled to recommend children, which will be admitted in their proper turn, provided that the circumſtances of ſuch children be agreeable to the rules of the ſchool; and a ſubſcriber of two pounds annually, is a perpetual Truſtee.

Since

ſhall ſave the children of the needy."—Of King *Solomon*, this was ſpoken, as an inſtance of his wiſdom and piety;—of our Lord and Saviour Jeſus Chriſt, it was ſpoken as an inſtance of that boundleſs extenſion of mercy and Divine Grace, which was diſplayed in his taking upon him human nature, and effecting the profeſſed purpoſe of his miſſion, the great end of Chriſtianity,—the ſeeking and ſaving that which was loſt.—*Loſt*, indeed, to all good purpoſes in this world, and probably to thoſe of the world to come, without the particular and miraculous interpoſition of Divine Grace, *muſt be* moſt of the untutored, uninſtructed, and therefore unprincipled children of the unaſſiſted poor.—That theſe *truly pitiable* objects, even innocent as they may be ſuppoſed of the actual

☞ Since the inſtitutions of theſe ſchools, there have been apprenticed, *viz.*

To laborious trades, manufactories, &c. including 20 to the ſea ſervice - } 623 boys
To houſhold work, &c. - - - - - 445 girls } In all 1068

Beſides nearly as many more who have had education, &c. and have been taken out by relations or friends, or have been otherwiſe happily diſpoſed of.

actual corruptions of the world, are yet included in the predicament of being *loſt*, appears from the declaration of our bleſſed Saviour himſelf.—"Take heed, that ye deſpiſe not one of theſe little ones; for the ſon of man is come to ſave that which was *loſt*." From the diſobedience and fall of our firſt parents, 'till the coming of Chriſt, the whole world lay under the guilt of ſin. The whole creation; ſays the Apoſtle Paul was in the bondage of corruption:—it groaned and travailed, like a woman in pain, 'till the time of it's deliverance and refreſhing came." We are all by nature, therefore, as born in ſin, the children of wrath, from whom, if the Goſpel of Chriſt be hid, it is, in the words of the Apoſtle, "*hid to them that are loſt*."—And in this ſtate were not only grown perſons and actual tranſgreſſors of the moral law, who were more particularly entitled to the appellation of ſinners, and ſtood foremoſt in the rank of ſuch as were loſt, but even little children; ſuch as Chriſt himſelf

pointed out as emblems of humility; whoſe reſemblance he required in every convert to Chriſtianity:—even theſe, I ſay, appear evidently to be included in the general ſituation of thoſe that were loſt.—

And if children of every denomination, the children of wealthy, prudent, learned and pious parents, wanting neither the means nor the will of inſtructing them early in the knowledge of moral and religious obligations;—of parents, anxious to inſtill into their infant minds a ſenſe of the infinite importance of faith in Chriſt, and what a crucified Redeemer hath done for their immortal ſouls;—if the children of ſuch, the beſt of parents, are to be ranked among the number of thoſe which were loſt;—of thoſe which the ſon of man came expreſsly to ſave; as how much more loſt, may we not look upon thoſe unfortunate innocents, the unhappy children of poor, imprudent, ignorant, irreligious, and perhaps profligate parents, who want not only the means

and

and abilities, but may want alſo the will to give proper inſtruction to their offspring! —Need I obſerve, that it is to ſupply the want of theſe means and abilities, natural or habitual, in poor parents that parochial charity ſchools were, by voluntary contributions, firſt inſtituted?—Not very many years are elapſed, ſince the firſt eſtabliſhment of ſchools of this kind; the pariſh of St. Giles's in the fields being one of the firſt to contribute to ſo pious an inſtitution. —In the days of their infancy, it is remarkable, that, they flouriſhed with great increaſe.—They became the pride and boaſt of the times, the foundation of many being laid with great and genuine liberality. In the preſent age, their ſupport is, by no means, proportional to the increaſing populouſneſs and opulence of this great metropolis.—On the contrary, the contributions of moſt fall off, and their funds drop daily into decay.—What can be the meaning of this?—"Are ye weary of well doing?" —God forbid!—Or, are there other inſti-

tutions,

tutions, other charities, more novel and attractive, more fashionable and popular? —Doubtless there are. The occasional calls and claims on the humanity and piety of well disposed Christians, it must be admitted, are sufficiently numerous and various.—There are such claims, and those laudable ones too, the contributors to which may have their names, and even their mite of charity ostentatiously and repeatedly advertised at length in the daily news papers. Perhaps this circumstance may to some appear preferable to the doing good in secret; for how few blush, like the good man described by the Poet, to find their virtue—fame!—Let it be recollected, however, that the exercise of such ostentatious charity is reprehended, and even reprobated in holy writ.—Take heed, says our Lord and Saviour, that ye do not your alms before men, *merely* to be seen of men: otherwise ye have no reward of your father which is in Heaven; therefore, when thou doest alms, do not sound a trumpet before thee

thee, as the hypocrites do in the ſynagogues and in the ſtreets, that they may have glory of men: For verily, I ſay unto you, they have a reward."—But what is their reward?—And how different from that of the truly righteous!—To the one, ſhall the ſon of man, when he cometh in his glory, ſay,—"Come, ye bleſſed of my father, inherit the kingdom prepared for *you* from the foundation of the world:"—to the other, placed on his left hand;—"Depart from me, ye accurſed into everlaſting fire, prepared for the devil and his angels."—"And *theſe* ſhall go away into everlaſting puniſhment, but the righteous to life eternal."—Not that our Saviour meant, or that your preacher means, to condemn the moſt public acts of beneficence, when performed out of a truly Chriſtian principle, and not *merely* from oſtentation with a view *only* to obtain glory of men. For, "who lighteth a candle, and hideth it under a buſhel, and not rather placeth it in a candleſtick to give light

to

to all in the houſe." The ſetting in public a good example is repeatedly recommended by our Saviour,—"Let your light *ſo* ſhine before men that they, ſeeing your good works, may glorify your father, which is in Heaven." For, whoſoever, ſaith he, is aſhamed of me and of doing good in my name before men, of him will I be aſhamed before my father at the laſt day."

But whatever merit their may be in other charities, and, however meritorious may be the private or public contributors to them, there can be no doubt of either the moral or the pious uſe of that, I am *now* ſolicitous to recommend.—For it is not merely to the ſupport or cloathing of the bodies of *theſe poor children*, the preventing of their periſhing for want, or becoming a burthen and even a nuiſance to ſociety,—from being left naked and deſtitute to beg or to ſteal;—it is alſo the ſalvation of their ſouls,—to prevent their moral corruption by a contagious communication with the dregs of the people

people, with the wicked and diſſolute, with the already hardened in guilt, and the abandoned to ſhame.—It is to train them up in the nurture and fear of the Lord; ſo that, by hearing of the word, and the benefit of good example, they may grow in grace, and become not only uſeful and worthy members of ſociety in this world, but partakers of that eternal inheritance, prepared by our father which is in Heaven, before the foundation of the world, for all thoſe that love and fear him; doing his will, and putting their truſt in his holy name.—

Our bleſſed Lord, not only rebuked the Jews for preventing little children approaching him, ſaying, "ſuffer them to come unto me," but he took a child, and ſet him in the midſt of them, and when he had taken him into his arms, he ſaid unto them,—"whoſoever ſhall receive *one* of ſuch children in my name, receiveth me, and whoſoever receiveth me, receiveth alſo

him that ſent me." "Whoſoever, continued he, ſhall give but a cup of cold water to ſuch, in my name, verily I ſay unto you, he ſhall not looſe his reward." Nor doth our dear Redeemer hold out to us only the promiſe of reward for cheriſhing theſe *little ones*, he denounces his divine wrath againſt thoſe who do otherwiſe,—"whoſoever ſhall offend one of them that believe in me, it is better for him that a mill ſtone were hanging about his neck, and he were caſt into the ſea." Well might he caution them, therefore, by ſaying—"*take heed* how ye offend them."—Will it, after this, be ſaid, as it ſometimes is,—"the churches are open to the poor as well as to the rich, who, if they are diſpoſed to hear, may *equally* have the Goſpel preached to them?—This is, indeed, the greaſt boaſt of Chriſtianity, and we are told in ſcripture, that in the earlieſt ages of it, "the poor had the Goſpel preached to them." But in what ſenſe is that applicable in the preſent times?—The churches are open!—True,

—and,

—and, ſo are the ale houſes, the beer-cellars, the fields and the ſtreets!—And to which, is it moſt likely that the illiterate, the ignorant, and the neglected children of the poor will reſort?—Can it be to the church?—Will not ſuch children, inſtead of liſtening with reverential awe and attention to the Goſpel, as delivered by miniſters, rather reſemble the graceleſs children of Bethel, and make a mock of the man of God, as was done to the prophet Eliſha of old.—For alas! what motive, what allurement, what example have ſuch poor children to induce them to repair to church?—Without the previous inſtruction, neceſſary to enable them to comprehend what they heard there, they will, indeed, underſtand nothing, even could we ſuppoſe, that mere curioſity alone might induce them to pay it attention. The voice of the preacher would be to them, (as I fear it too often is, even to thoſe, who have had the benefit of ſuch inſtruction) as inefficacious as the ſounding braſs and the

tinkling cymbal.—They will be like the Jews of old; they will have ears to hear, but will not underſtand.—However liberal, therefore, be the proviſion made by the ſtate in ſupport of the church; and, however zealous might be the clergy in the diſcharge of *their* duty, as preachers of the Goſpel; yet, I ſay, without the poor are inſtructed in the firſt principles of moral and religious obligation in their youth, it is impoſſible, that the preaching the Goſpel in our churches, however public, however gratuitous, can be efficacious in the ſcriptural ſenſe of the phraſe.—To render it truly ſo, and to make good the words of the Goſpel, it is neceſſary, that ſuch means of previous inſtruction ſhould be taken; and, in doing this, the unlearned layman, the well-diſpoſed Chriſtian of every denomination, who contributes to the maintenance and ſupport of parochial charity-ſchools, acts as pious and praiſe-worthy a part as the moſt learned and zealous among the clergy; whoſe preaching to the poor would

would elſe be in vain. I might urge many moral and political motives, that would convince the conſiderate and humane, how neceſſary it is for the good of the community, and how much it is to the worldly intereſt of the wealthy individual, that the children of the poor ſhould be properly ſuſtained and inſtructed; but I will not urge a leſs powerful motive, after I have enforced a greater; nor will I pay ſo bad a compliment to any of my auditors, as to *ſuppoſe* they will do that out of *mere policy*, which they would not do out of true piety.

To a more politic, moral, and pious purpoſe, than to this of giving a virtuous and religious education to the children of the poor, it muſt be *then* admitted, that the abundance of wealth, or the increaſing profits of ſucceſsful induſtry cannot be applied.

But there are *other obſtacles*, beſide *other charities*, to a liberal contribution in ſupport of theſe eſtabliſhments. The *lukewarmneſs* of *neglect*, if not the *coldneſs* of

of *diſguſt*, with reſpect to the practice of piety in general, is alas! too prevalent in the preſent diſſipated, pleaſure-loving age; and the pleaſures of the world, when made the pride of life, are coſtly and expenſive.—Hence the *diſtreſſes* of the *induſtrious*, the *penuriouſneſs* of the *great*, and the *caſual poverty* of the *wealthy*: and hence that ſordid and ſelfiſh excuſe for withholding from the poor what the Lord hath *given* to be *lent them*, as a *loan to himſelf*. "Whoſo giveth to the poor lendeth to the Lord." But charity, ſaith the covetous man, "beginneth at home."—It little matters, however, where *charity begins*, if it have not the love of God, as well as the love of man, for it's *end*. If you are charitable from political motives merely, if your love of God and of man concentrate in ſelf-intereſt, well may ye ſay, on every occaſion, *charity begins at home*. The man, who *lives* but for *himſelf*, cares little how *others live*, or whether or not, they live at all. The wants of *ſuch men*, however rich, are ſo numerous

merous and ſo craving, that they will ſeldom have any thing to ſpare for the *poor*. With *them*, the times are *ever ſo hard*, profit ſo precarious, loſſes ſo great, and money ſo difficult to attain, that *they* will never *want* for an *excuſe*, for their *want* of *charity*.—And *yet*, certain it is, that, well founded as ſuch excuſes may be ſuppoſed to be in the preſent ſituation of public affairs, never were the *private luxuries* of the *great*, or the *indulgencies* of the *little* more ſtudied, or indeed more gratified than in the preſent day. Not only do perſons of rank and fortune live in the ſplendour and magnificence, but even thoſe of a lower rank in life, the adventurous merchant, the buſy trader, the ingenious artiſt, and even the induſtrious artiſan enjoy the conveniencies, the elegancies, the ſuperfluities of life, in a degree unknown to their frugal forefathers.—Should œconomy, inſtead of charity, begin at *home*, charity might more frequently *walk abroad*, to the honour and advantage both of the rich and poor.—

But

But ſelf-denial, one of the firſt of Chriſtian virtues, ſeems to take little place in our general conduct. At the ſame time, ſelf-love is ſo powerful that few can bear to part with any thing, which they conceive they can themſelves enjoy; *even* though ſuch enjoyment ſhould be the moſt trifling and tranſitory.—But wherein, let me aſk, is the mighty merit of ſelf-denial, or even the inconvenience of *giving* to the *poor*, what we ſhould otherwiſe *throw away* upon *ourſelves?*—

To the confeſſedly wealthy, I ſhall uſe no farther argument, not doubting that, on this occaſion, they will demonſtrate their gratitude to the great giver of all good, *Almighty God*, by following the examples of the wiſeſt men and of the ſon of man and of God Chriſt Jeſus, in "judging juſtly of the poor of the people," and in contributing with a Chriſtian liberality "to ſave the children of the needy."—To the leſs rich or the more parſimonious, I will beg leave to add a few words. The *diſ-*

creetly

creetly charitable, (yet God forbid I ſhould charge the moſt liberal charity with real indiſcretion) have always in their eye, and frequently on their lips the acceptableneſs of the widow's mite. Her ſtory, indeed, is ſtriking, and particularly applicable to the preſent occaſion. "Now Jeſus ſat over againſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much. And there came a certain poor widow, and ſhe threw in two mites, which make a farthing:—And he called unto him his diſciples, and ſaith unto them, verily, I ſay unto you, that this poor widow hath caſt more in, than all they which have caſt into the treaſury." "For all they did caſt in of their abundance: but ſhe of her want did caſt in all ſhe had, even all her living."

It is neither expected nor deſired, in theſe latter days, that any ſhould give *all* their living to the *poor*: This would be to convert piety into poverty;—to make the giver

one day, the receiver next.—It is no more required of the *poor* to relieve the *poor*, than of the blind to lead the blind; but it is, on the other hand equally abſurd and irreligious for perſons of property, in order to excuſe their parſimony in not giving as *much* as their circumſtances afford and their ſituation ought to warrant.—The widow's two mites, tho' amounting to a farthing, being *her all*, would, in theſe days, be *much* too *much* to be given in charity; and yet too little for any but ſuch a widow, *then* herſelf totally deſtitute.—Our Lord and Saviour ſpoke of the *value*, not of the *gift*, but of the *heart* of the *giver*, and *this*, though her hand was little worth, was worthy indeed! And here, let me recal to your minds the pious liberality of another poor widow recorded in holy writ. The widow of Zarepta, poſſeſſed only of a handful of meal, and a little oil in a cruſe, and that in a time of famine, put ſo much faith in the promiſe of the prophet of God, that before ſhe taſted herſelf or gave to her only

only ſon, ſhe made firſt a cake for the famiſhed Eliſha.—And what was her reward?—Her barrel of meal did not waſte, neither did her cruſe of oil fail. What an encouraging example, my brethren, in confirmation of the precept, laid down in the beginning of my diſcourſe. Thou ſhalt open thy hand *wide* unto the *needy*, becauſe that, for this thing, the Lord thy God ſhall bleſs thee in all thy works and in all things to which thou putteſt thine hand.—A precept given under the *Law*, and enforced and confirmed under the *Goſpel*, particularly by the apoſtle Paul in his epiſtle to the Corinthians: to whom, in recommending a ſimilar contribution, he recommends it as a matter of *bounty*, and not as of *covetouſneſs* For this I ſay, adds the apoſtle,—"He which ſoweth ſparingly ſhall reap alſo ſparingly; and he which ſoweth bountifully ſhall reap alſo bountifully. Let every man, therefore, give not grudgingly, for God loveth a chearful giver.—May that God incline your hearts, accordingly, to the diſcharge

of your duty, on this occaſion, in ſuch a manner, as may entitle you all to thoſe bleſſings, which he hath graciouſly and repeatedly promiſed.—

A

SERMON

PREACHED AT THE

MAGDALENE,

FOR

THE BENEFIT OF

THAT

CHARITY.

SERMON V.

PREACHED AT THE

MAGDALENE.

St. MARK, c. XVI. v. 9.

Now when Jeſus *was* riſen, *early on the firſt day of the week, he appeared* firſt *to* Mary Magdalene, *out of whom he had caſt* ſeven devils.

NOT unto Mary, the bleſſed among women! Not to that Mary, who reſpectfully anointed him with ointment, and affectionately wiped his feet with her hair! but to Mary Magdalene, out of whom he had caſt ſeven devils, did our Lord and Saviour vouchſafe *firſt* to appear after his reſurrection from the dead!—Shall we look upon this circumſtance as merely acciden-

accidental, and the Gospel relation of it as trivial and unimportant?—Or, must we not rather regard it, as a remarkable and striking instance of the dispensations of grace, and the sacred record of it as directed by divine inspiration, to convey to us one of the most important and interesting lessons of scriptural instruction?——

It teacheth us, *first*, that God is no respecter of persons, dispensing his favours in conformity to worldly distinctions:—secondly, that the most abject and abandoned state of human life, is not excluded from the participation of such favour; but rather, on repentance and reformation, entitled to it in a more eminent degree.—

First, that God is no respecter of persons, or partial to human distinctions, is not only evident from a general view of the dispensations of Providence, in the distribution of sublunary enjoyments, but from the declaratory example of our Lord and Saviour, when

when he took upon him human nature, and viſited the world in the perſon and character of Jeſus Chriſt.—Being told, that his mother and brethren ſtood without, and deſired to ſpeak with him. Who, ſaid he, is my mother?—And who are my brethren?—Then, ſtretching forth his hands towards his diſciples, he ſaid, *behold* my mother and my brethren: for whoſoever ſhall do the will of my father which is in Heaven, the ſame is my brother, and ſiſter and mother.—

Abaſhed, then, be all temporal, abaſhed be all ſpiritual pride!—as in the ſight of God, no man living can be juſtified,—*even* in the ſight of man our higheſt boaſt is but vain glory.—

I premiſe this check to the preſumption which, I fear, is too often prevalent in the minds of the moſt amiable and reſpectable part of the auditory, generally aſſembled in this place. Virtuous in their diſpoſitions,—

fortunate in their circumſtances,—and happy in the care of that Providence, which hath preſerved, perhaps under powerful temptations, both their innocency of heart and purity of manners; how grateful ſhould *they be* to the God of their ſalvation for ſuch a favour and protection!—Grateful, I doubt not, they are; but is not their gratitude mixed with an alloy of ſelf-ſufficiency and pride?—Are they never apt to make invidious compariſons, and ſecretly to triumph over the leſs virtuous, the leſs fortunate, the leſs happy than themſelves? Is not the fervency of *their* prayer infected with the leaven of the Phariſees?—Do they not thank God, with a perverted eye toward the poor, ſinful publicans, congratulating themſelves on their being more righteous than they?—But I ſay unto you, that except your righteouſneſs ſhall *exceed* the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe, enter into the kingdom of Heaven. Be it remembered, alſo, that the prayer of the humble, tho' ſinful publican

lican was heard, while that of the haughty, tho' righteous Phariſee, was rejected.——

As deplorable is the *fall*, and wretched is the ſtate of the *fallen*, let thoſe take heed, who think they ſtand, leſt, too confident in their ſecurity, their *fall be great* indeed; for, however free from any peculiar ſpecies of guilt, "whoever ſays he has no ſin deceiveth himſelf, and the truth is not in him."—Nay, were it *even poſſible*, that perfect innocence ſhould be the lot of humanity, yet, in the eye of God, would it not be more reſpectable than fallen innocence, repentant and reſtored to grace and favour; for, I ſay unto you, in the words of our Lord, "that joy ſhall be in Heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons that need no repentance.—So earneſt was our bleſſed Lord to enforce this aſſurance on the minds of his hearers, that he illuſtrates it with two parables, to one and the ſame import. The conciſe and pertinent ſimplicity of the

laſt, particularly addreſſed to his female auditors, pleads for it's recital. "What woman having ten pieces of ſilver, if ſhe looſe one of them, doth not light a candle, and ſweep the houſe, and ſeek diligently 'till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, rejoice with me, for I have found the piece, which I had loſt.—"*Likewiſe* I ſay unto you, there is joy in the preſence of the angels of God over one ſinner that repenteth."—A moment let me ſtop here to lament the very different conduct both of the men and women of our day, with reſpect to a loſt and fallen ſiſter. Is that loſs but once known, ſo far is the cruel, the unchriſtian cuſtom of the age from anxiouſly ſeeking her recovery, and rejoicing in it, that ſhe is almoſt univerſally given up as irrecoverably loſt. Nay, ſhould ſhe *return*, the door of reformation is unmercifully ſhut againſt her; imploring in vain a refuge from ſhame and remorſe, 'till abandoned both

by

by friends and neighbours, ſhe is driven to hide her head among ſtrangers, and ſeek relief from reflection in the repetition of the crime, of which ſhe was not permitted to repent. Strange, that a contrition, which excites joy in Heaven ſhould find ſo little favour on earth! That a circumſtance which rejoiceth the angels of God ſhould be diſregarded by the ſons and daughters of men!——But alas!

. . . . . man, proud man plays ſuch fantaſtic tricks before high Heaven, as make the angels weep.—

The tear of pitying angels, however, muſt ſurely be mixed with contempt, at the want of compaſſion for each other, in ſuch fallible beings as human creatures. Let him who is perfect be inexorable, let her who is ſpotleſs caſt the firſt ſtone. To beings, who ſtand much in need of forgiveneſs from God, to ſhew the want of it in themſelves, is ſurely more criminal than any other fault they can commit. But as placability

cability and compaſſion are characteriſtic of the good, ſo is implacability and cruelty the companions of the wicked; whoſe different diſpoſitions, are as clearly indicated by the ſeverity of their judgment in condemning the conduct of others, as they are by their own behaviour.—But judge not ye, leaſt ye be judged, for with that meaſure ye mete ſhall it be meaſured to you again. It is not the *quality* of the crime ſo much as the *quantity* or henioufneſs of it's guilt, that calls for condemnation from that impartial judge, who is no reſpecter of perſons.—To come therefore to the *ſecond* part of the leſſon, inculcated in my text; the ſuperior recommendation to divine favour, which true repentance and amendment have over mere unoffending innocence; it is to be noticed, that the expreſſion of the Evangeliſt is particularly ſtrong and forcible. No ſooner was the crucified Jeſus riſen from the dead, than early on the firſt day of the week, he appeared firſt to Mary Magdalene, out of whom he had

cast

caſt ſeven devils.—He did not, I ſay, make his *firſt* appearance to the *moſt beloved* of his twelve diſciples,—he did not appear firſt to any near or dear relation according to the fleſh; but to the once fallen, and abandoned Mary Magdalene;—to Mary Magdalene, once ſo forſaken of God and abhorred by man; as to be poſſeſſed of ſeven devils: of all which, that of unchaſtity was probably the leaſt.—What conſolation this for thoſe unhappy ſinners, in whom that criminality is the worſt!—And how happy ſhould be your preacher, if through the regenerating power of the divine grace, he ſhould be made inſtrumental, on this firſt day of the week, to the re-appearance of a riſen Jeſus to the heart and mind of ſuch penitent magdalene. Not, but that comfort is to be equally deduced from my text by thoſe, who may have been the vileſt and moſt abandoned of ſinners, if the ſincerity of their penitence and the depth of their contrition be proportioned to their guilt: for, though ſin may abound, the

grace

grace of our Lord Jeſus Chriſt doth ſtill more abound.—Nay, the more criminal may hence reap a greater abundance of comfort; yea, even of exultation; partaking, through profound humility, of that joy, which we are aſſured, their repentance creates in Heaven, and diffuſes among the angels of God.—And, here may we all exult, as with one voice, in aſtoniſhment, at the wonderful depth of the riches of God's grace, in ſending his only ſon into the world to ſeek and to ſave thoſe which were loſt:

For all the ſouls that are, were forfeit once;—
And he that might the vantage beſt have took
Found out the remedy!

It appears to have been, in humble imitation of ſo divine an example, that principles of humanity and piety ſuggeſted to the founders and promoters of this charitable inſtitution, ſo proper an aſylum for friendleſs penitents. The ſucceſs attending the

deſign

deſign alſo, by the bleſſing of God ſeems to have been equal to their moſt ſanguine expectations—of thoſe who been received into the houſe, ſince it's firſt eſtabliſhment, a proportionably conſiderable number, have reaped the intended benefit of their admiſſion, by a confirmed reformation and amendment; returning to the boſom of their friends, and being reſtored to the bleſſings of ſociety; which, by their former courſe of life they had unhappily forfeited.—

Humanely, however, as this uſeful inſtitution was, at *firſt* taken up, and piouſly as it hath *ſince* been ſupported, the late prodigious addition to the buildings of this populous city and ſuburbs, with the conſequent increaſing influx of people from all parts to reſide in the metropolis; theſe circumſtances, joined to a diſſoluteneſs of manners become peculiarly diſgraceful to the preſent age, have ſo increaſed the number of unhappy victims to proſtitution, that

the funds of the charity fall very ſhort of affording the means of contributing to the relief and reformation of thoſe, whoſe penitence recommends, and whoſe ſituation entitles them, to compaſſion.—Permit me earneſtly, therefore, on thoſe principles of humanity and piety, which firſt founded and have hitherto ſupported this laudable eſtabliſhment, to enforce the continuation and encreaſe of the means of that ſupport, to render it not only permanent, but ſtill more extenſively uſeful.

On conſiderations of *humanity*, I might indulge declamation, and expatiate o'er a wide field, fertile in motives to excite momentary pity: but I would not take advantage of mere ſenſibility, or ſtoop to the meanneſs of playing upon the tender paſſions.—Such is the meretricious art of thoſe wily ſeducers, by whom the unhappy objects of your ſolicited benevolence are uſually betrayed. God forbid they ſhould not owe the means of their recovery and reformation

mation to more liberal, more worthy motives.—It is to protiſtuted rehetoric, to the glowing warmth, and pathetic elocution of deſigning and artful declaimers, both public and private, that our brothels owe their increaſing population.—Yet God forbid, I ſay, that the Magdalene Hoſpital be peopled by the ſame means.—No!—to the true and permanent feelings of your humanity, to ſuch only, whoſe propriety is confirmed by reflection and experience,—to thoſe heart-felt emotions, which your good ſenſe only can approve, let me recommend the ſupport of this inſtitution.—On the ground of humanity *merely*, how powerfully might I not plead in extenuation of that guilt, which from the cruel cuſtom of a barbarous world, entails on it a puniſhment ſo greatly diſproportionate to the wilfull wickedneſs of the offence.—How critical the ſituation of a young and unexperienced female juſt riſing into life,—urged by ſolicitation, allured by flattery, and intoxicated by praiſe, how difficult to with-

ſtand temptation! Or, if deſtitute of direction, or deluded by bad example, how much more difficult ſtill! Eſpecially, if we take into the proſpect the odds of encounter.—On the one ſide, the weakneſs of ignorance, and unſuſpecting ſimplicity of innocence;—on the other, the united force of knowledge and cunning, aſſiſted by the experienced artifices of habitual guilt.—I ſpeak not here of female frailty as aſſailed, in common, with human weakneſs, by thoſe temptations of the world, the fleſh or the devil, againſt which Divine Grace is a powerful remedy; but of feminine weakneſs, oppoſed to that falſe friend—it's natural protector—man. Of artificial man, who, in the preſent diſſolute ſtate of ſociety, may be juſtly compared, in his conduct, toward the weaker ſex, to the grand deceiver and enemy of mankind;—who is ſaid to roam abroad, like a lion, ſeeking whom he may devour.—Nay—man may be compared to a ſtill more dangerous, tho' *apparently* leſs formidable foe.—From the terrific

terrific form of the lion, the affrighted object may ſeek ſafety by flight. But that human monſter, the man of ſeduction, carries the ſavage nature of the lion, under the fleece of a lamb. How, then, ſhould the unſuſpecting victim be appriſed of the danger, 'till too late to retreat.—If there be a crime on earth of peculiar malignity, ſays a celebrated moraliſt, it is that of female ſeduction; it is *even* greater than that of ſatan, in ſeducing our common mother in the garden of paradiſe. For ſatan was her avowed enemy, a foe to God and of all the human race;—he was not her natural friend or protector, whatever he falſely profeſſed in the beguiling form of that ſerpent,—which the modern ſeducer ſtoops, in imitation of the devil, to aſſume, in order to perpetrate a more horrid crime, than even ſatan ever committed againſt mankind.—Is there in this congregation a ſingle auditor, who ever ſtood, in any degree, in this diabolical predicament, may I not hope that a *ſenſe* of compunction, if he be

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poſſeſſed of the leaſt remaining ſpark of humanity, muſt dictate to him how neceſſary are both repentance and atonement for ſuch henious criminality?—Or, need I ſuggeſt to him, that the contributing to the reſtoration of the ſeduced, is the moſt rational of all modes of reparation.—Of female ſeducers of their own ſex, I ſhudder in this place to mention the name; having too much reſpect for every daughter of Eve to ſuppoſe the moſt flagitious of that character bold enough to intrude herſelf on this audience.—To thoſe of a totally oppoſite character, to the happily innocent, the chaſte, the ſpotleſs, the unſuſpected, let me yet offer one remonſtrance on the ſide of humanity, in behalf of the unfortuate criminal.—Reflect, ye lovely innocents, whoſe diſpoſitions, if amiable as your hearts are pure, render you, indeed, little lower than the angels!—Reflect, I ſay, on the providential cauſes of your happy innocence!—Think how few of you poſſeſs, that envied purity and pre-eminence, in

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conſequence of your own merit!—How many of you to circumſtance, to conſtitution, to accident!—Narciſſa, the once amiable Narciſſa, poſſeſſed a heart as pure as innocence, unſuſpecting as ſimplicity,—tender as pity, and liberal as benevolence itſelf.—What a foundation of virtue, for the fiend of ſeduction to build the ſuperſtructure of vice!—He ſucceeded, it was ſoon erected, and as ſoon fell into ruins!—Different was the lot of her friend, who looks diſdainfully on her *fall!* But on what reaſon is founded her diſdain?—Cold, cautious, unfeeling, and ſelfiſh, her very want of virtue hath been *her* protection againſt vice.—So little have the beſt to boaſt of in the point of moral merit, and *even* that little to be imputed often to ſuch unmeritorious circumſtances, that, in every caſe, even common humanity teacheth us the greateſt humility with regard to our own virtues, and the greateſt compaſſion toward the vices of others.—

On the footing of piety, ſo much leſs reaſon have we to glory in our own merit, or to triumph o'er the want of it in others, that the higheſt degree of human righteouſneſs loſes it's claim to worth in the eye of a perfect all-righteous God, and we are, after all, compelled to confeſs ourſelves unprofitable ſervants.—If there be any act of piety, however, that recommends itſelf, above all others, to the notice and attention of the Deity, it is that of *charity*.—Not, indeed, the mere act of giving alms:—This may be performed without charity:—We are even told, that though a man have faith to remove mountains, though he give all his goods to the poor, and even his body to be burned, yet he may be without charity, and all his faith, his charitable deeds, and even his martyrdom avail him nothing.—What, then, you may aſk, is charity?—What is the act of piety, which lays a peculiar claim to the notice of God,—for the ſake and through the merits of our bleſſed Saviour,

Saviour, who hath, as well himſelf, as by his Diſciples, enjoined it.—I will anſwer you in the words of the apoſtle James—"Know that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins."—

It is in this reſpect, that the Magdalene charity claims a pre-eminence to moſt, if not all others—To the honour of this opulent and liberal metropolis, we have a number of ſchools, hoſpitals, and aſylums; in which the young and innocent are educated,—the poor ſuſtained, and the ſick and lame reſtored to health.—The great object of this inſtitution is not the mere preſervation of innocence, the ſimple ſupport of life, or reſtoration only of bodily health.—Theſe are all objects of humanity, civil policy, and moral virtue; and yet muſt be owned to fall ſhort, in reſpect of piety, to that of the eſtabliſhment, which I am called upon *particularly to recommend* to your religious at-

tention.—The unhappy ſubjects admitted into this aſylum, having been dead in treſpaſſes and ſins, ſeek aſſiſtance in their recovery and reſtoration to a ſpiritual life. It is not merely from a temporal, but a ſpiritual death they ſollicit a refuge.—As the ſaving a *ſoul* from *death*, therefore, is an object of ſuperior concern to that of reſtoring a limb or preſerving the body in health; *even*, I ſay, as the ſalvation of the ſoul is of infinitely more moment than the preſervation of health, or life of the body, ſo is the object of this charity proportionably more important that *that* of others.

To your pious liberality, therefore, let me recommend it's ſupport, in repeating the words of the apoſtle—"Know that he which converteth the ſinner from the error of his way—ſhall ſave a ſoul from death, and hide a multitude of ſins.——May the God of all mercies crown our labour of love with ſucceſs, through Jeſus Chriſt our Lord—to whom be aſcribed, as is moſt juſtly due, all might, majeſty, adoration, and praiſe, henceforth and for evermore.

A

SERMON

PREACHED IN

BENTINCK CHAPEL,

MARY-LE-BONE,

On WEDNESDAY the 10th of FEBRUARY, 1779,

BEING THE DAY APPOINTED

FOR A

GENERAL FAST

AND

HUMILIATION.

SERMON VI.

PREACHED IN

BENTINCK CHAPEL,

ON A

GENERAL FAST, &c.

JUDGES, c. XX. v. 23.

And the Children of Iſrael went up and wept before the Lord until Even, and aſked Council of the Lord; ſaying, ſhall I go up again to Battle againſt the Children of Benjamin, my Brother? And the Lord ſaid, Go up againſt him.

KEEN is the ſword of ſlaughter in the hands of hoſtile ſtrangers; terrible the claſh of arms, and dreadful the calamities of war between profeſſed foes, between aliens in name and blood, between avowed enemies to every national, every perſonal

perſonal intereſt! How much more dreadful, then, the horrors of civil diſcord; when every man's hand is lifted againſt his brother; the father againſt the ſon, and the ſon againſt the father!—Yet ſuch, in the myſterious diſpenſations of Providence, hath been frequently the unhappy fate of nations!

It was the ſtate of God's choſen people Iſrael, when they gathered together, as one man, even from Dan to Beerſheba, to go up againſt their brethren of the tribe of Benjamin; among whom, certain children of Belial had committed wickedneſs and folly at Gibeah.

With the giving up of the delinquents, ſo that the evil might be put away from Iſrael, would the injured nation have been ſatisfied; but "the children of Benjamin would not hearken to the voice of their brethren, the children of Iſrael, but gathered themſelves, in their turn, together, out

out of the cities, unto Gibeah, to go out to battle againſt the children of Iſrael."

Upon this defiance, the latter aſked counſel of God, who directed the tribe of Judah to go up firſt againſt Benjamin, and yet it pleaſed the Lord to ſuffer "the children of Benjamin to deſtroy down to the ground of the Iſraelites that day twenty and two thouſand men:—Such was the will of Heaven! although by divine command, the deſtroyed were expreſsly ſent up againſt the deſtroyers!—

But were God's people diſcouraged or caſt down, at this calamitous event?—By no means, "the men of Iſrael encouraged themſelves, and ſet their battle in array again, in the very place, were they had put themſelves in array before."—At the command of the Lord they again went up, and were again defeated; "the children of Benjamin deſtroying down to the ground of the children of Iſrael, the ſecond day, eigh-

eighteen thouſand, that drew the ſword." What repeated ſlaughter!——And yet, though diſmayed, did not Iſrael deſpair; but "all the people went up, and came into the houſe of God, and went and ſat there before the Lord, and faſted that day until even. And Phinehas the ſon of Eleazar, the ſon of Aaron, ſtood before the ark of the covenant of God, and enquired of the Lord, ſaying, ſhall I *yet* again go out to battle againſt the children of Benjamin, my brother, or ſhall I ceaſe? And the Lord ſaid go up; for to-morrow I will deliver them into thy hand."

Striking is the ſimilitude between the ſituation of the tribes of Iſrael, and that of the natives of Old England and the New; between the children of the Mother Country, and their brethren of the American Colonies; whoſe lamented defection, and perſevering obſtinacy, have involved both in thoſe calamities, which have occaſioned all the people this day to come together, like

like the Iſraelites of old, into the houſe of God, to ſolicit with faſting and prayer, the counſel and aſſiſtance of the God of battles, in this time of general diſtreſs.

Had not our American brethren protected the perſons, and adopted the ſentiments of thoſe ſons of Belial, the factious demagogues, who firſt ſowed the ſeeds of diſcontent, and planted the rank weed of rebellion amongſt them, both they and we might have ſtill enjoyed the bleſſings of peace and plenty, each under his own vine and fig tree; grateful to the hand of that Providence, which had crowned our united arms in the laſt war, with the long-wiſhed for ſucceſs, of expelling the common enemy from the American continent. Fatal ſucceſs! ſo weak is human foreſight, as to find the completion of it's fondeſt wiſhes, frequently it's ruin!—Dreadful reverſe of circumſtances!—Egregious example of the folly of human wiſdom!—And that within the lapſe of ſo few years!

Within few, beyond the twentieth return of the ſeaſons, we have ſeen, (to uſe no harſher terms) theſe *improvident*, theſe impolitic Colonies ſoliciting the protection of the parent-ſtate againſt thoſe, whom they *then* painted in the moſt odious colours, not only as avowed enemies to civil and religious liberty, but as the moſt cruel and inhuman tyrants, that ever popery and ſlavery had inſpired with diabolical malice, to debaſe and oppreſs mankind;—againſt thoſe, whom they *now* embrace with open arms, and on whoſe lap they, with confidence, place their future repoſe.

A perverſe child may, in a peviſh fit, fly to it's greateſt enemy for protection, againſt the chaſtiſement of an incenſed parent; but time and reflection will moſt certainly convince it of it's folly: and folly, in the higheſt degree, would it be found, in thoſe, who are really attached to civil and religious freedom, to exchange the ſeverity, even admitting it ſuch, of a prote-

proteſtant, limited monarchy, for that of a deſpotic, popiſh prince.

Their ſubjection to a *French*, compared to their ſubmiſſion to a *Britiſh* king, would be, like the yoke of Rehoboam, compared to that of his father Solomon. A Louis, whatever he might ſoothingly ſay, would put in practice the words of that ill-adviſed young king of Iſrael. The little finger of France would be thicker to the Colonies, than the loins of Great Britain; and as their *natural parent* only chaſtiſed them with whips, their *adopted mother* would chaſtiſe them with ſcorpions. And ſhould their reſiſtance ſucceed, to ſuch a ſubjection muſt it come. For, fooliſh and froward as they are, they cannot be ſo frantic, as to flatter themſelves, that France is really in earneſt to eſtabliſh republican freedom and independency on the continent of America.

Such liberty in the *New* World, would be a thorn too deeply planted in the

ſides of deſpotiſm in the *Old*. No—The deſigns of France, in ſupporting our refractory brethren (for ſtill let me plead for the liberty of calling them ſo) in lifting up their hand againſt their mother-country, is evidently to involve them in that ſlavery, of which they affect to be in fear from Great Britain.

Is it not obviouſly to load them with that yoke, and to rivet thoſe fetters, whoſe diſtant appearance they were unable to bear?

Yet Heaven forbid, that a whole people ſhould be permitted to ſuffer ſo ſeverely for an error, which, though unhappily too general among them, is far from being univerſal: and, indeed, we have every thing to hope from the juſtice of divine Providence, that, in it's own time, the evil-doers will be brought to ſee the error of their ways, to repent, and be ſaved from impending deſtruction.

The

The ways of providence are not only myſterious in general, but peculiarly ſo in that forbearance and long ſuffering, which it ſo frequently diſplays toward obſtinacy and error. It often condeſcends to proceed through all the regular degrees of influence on moral agency, from perſuaſion to remonſtrance, to reproof, to chaſtiſement: but the time muſt come, when the meaſure of their guilt will be full, and into the ears, that are deaf to reproof, will be thundered the voice of deſolation.

It is yet ſtrange, but ſuch is the effect of diſappointment on weak and inconſiderate minds, that the ill ſucceſs of the Britiſh arms in the reduction of the American Rebellion, ſhould have induced ſo large a ſhare of deſpondency among us. How many are there who, even now, heſitate on the propriety of continuing hoſtilities againſt thoſe unnatural inſurgents; doubting like the Iſraelites, in reſpect to Benjamin, whether it be not better to give up coer-

cive

cive meaſures, and in the language of my text, to ceaſe going up againſt them.

To ceaſe!—to indulge them in their perverſeneſs and folly, and permit them to throw themſelves madly into the arms of our common foe; the foe to freedom, civil and religious, to the rights of humanity, and the common privileges of mankind!—is it poſſible the deluded Americans can have provoked the natives of this country to become ſo inveterately their enemies?

A natural, though juſtly incenſed, parent, willing as ſhe might be to make a ſtubborn child ſmart under the rod of her chaſtiſement, would yet be anxious to preſerve it from deſtruction. Nay, the more deſperately it ſhould ſeem bent on it's own ruin, the more reſolutely would ſuch a parent be determined, at all hazards, if poſſible, to prevent it. The fervour of her firſt reſentment would begin to change into compaſ-

ſion;

ſion; ſhe would begin to look with an eye of ſpity on the obſtinacy of her offſpring; not as a tranſitory foible to be eaſily corrected, but as a folly fomented into frenzy, and requiring the ſevereſt diſcipline, and even deſperate remedies to remove it.

It was a queſtion, propoſed in ſpeculation, by an eminent prelate of the proteſtant church, "whether whole communities are not liable to be afflicted with frenzy, as well as individuals."—Hiſtory affords inſtances of paroxyſms in the body politic, ſimilar to that of the body natural. And, indeed, what leſs than an infatuation, equal to inſanity, is that of proteſtant colonies, originally peopled by men peculiarly jealous of their religious rights, and zealous, even to enthuſiaſm, for liberty of conſcience; what leſs, I ſay, than madneſs is it, in the immediate deſcendants of thoſe men, to invite ſuch perſecution by a voluntary compact with popery and deſpotiſm; from which their forefathers fled, and which

which they themſelves have ſo lately affected to regard with horror?

It were needleſs to offer any argument to prove the inconſiſtency, the criminality, of the Americans in throwing off their allegiance to their mother-country, and forming alliances with her greateſt enemies. I will not urge a ſingle plea to aggravate the abſurdity of their folly, the enormity of their guilt.—No—out of their own mouth be they judged. By a few ſhort extracts, from a ſermon preached by the proveſt of the college of Philadelphia, on a public faſt, in the year 1756, my auditors may learn what it might be otherwiſe deemed partiality, perhaps reſentment, in me to recite.

The preacher, after comparing the folly and ingratitude of the Americans, to thoſe of the Jews of old, breaks into the following reproach, as imagined to have come from the father of nations, their divine and

provi-

providential protector, who thus is ſuppoſed to addreſs them.

"Britons and Proteſtants! I brought you forth into this remote country, as an infant people, as a choſen ſeed; purpoſing, through you, to extend my kingdom to the utmoſt parts of this American world. You have heard with your ears, and your fathers have told you the noble works that I did in their days, and in the old time before them.

"I protected you through the dangers of the ocean, and preſerved you in a land of deſarts. I bade the ſolitary place be glad through you, and the deſert itſelf to rejoice and bloſſom as the roſe. When you were but a weak and helpleſs people, I made the heathen your friends, who had power to deſtroy you. I gave you a plentiful country, and bade you eat the fruits thereof.—You then ſaw, that this was my doing, and, in *thoſe early days*, were not

aſhamed to confeſs, that the right hand of the Lord had brought mighty things to paſs. When you looked back on the dangers you had eſcaped, your grateful ſouls were lifted up in praiſes to me, who ſpoke the fierce ocean into peace around you, and made the gloomy wilderneſs become the chearful abode of men. When you ſaw the bounteous earth bring forth her willing encreaſe, you acknowledged, that your lines had fallen in pleaſant places; yea, that you had received a goodly heritage.

"But you had not long entered in, before you defiled my land, and made my heritage an abomination. I gave you plenty; but plenty begat eaſe; and eaſe begat luxury; and luxury introduced a fatal corruption of every good and virtuous principle; inſomuch, that you forgot the very hand from which you received all things."*

In

* See Dr. Smith's diſcourſes on public occaſions in America, printed in London, in the year 1762. Diſcourſe III. p. 59.

In conſequence of this avowed ſtate of immorality and irreligion in theſe highly favoured coloniſts, the calamities and diſtreſſes in which they were, at that time, involved by the inroads of the French, and the outrages of the Indians, are declared by the preacher to be the viſitation of providence for their ingratitude.

His deſcription of ſuch diſtreſſes, in the words of the ſacred text, is pathetic and affecting—"I have warned you once for theſe things, and twice have I ſpoken unto you, ſaith the Lord; but you have neither kiſſed my rod, nor humbled yourſelves under my chaſtiſements. The ſhowers have been with-holden, and there hath been no latter rain; yet you have refuſed to be aſhamed. My judgments have been abroad upon the earth, but you have not learned righteouſneſs.

"Wherefore, the young lions from the foreſt have roared upon you. They have

made your land waſte, and your cities are burnt, without inhabitant. The children of Noph and Tahapanes have broken the crown of your head.‡ I have let the ſavages of the woods looſe upon you. They rage in all your borders. Your country is depopulated, your villages burnt up; and thouſands of your miſerable brethren tortured, murdered, or carried into barbarous captivity. Deſtruction upon deſtruction is cried, for the whole land is ſpolied. The voice of lamentation is heard, as of a woman in travail; even the voice of your bleeding country, that bewaileth herſelf, and ſpreadeth forth her hands, ſaying, Woe is me now, for my ſoul is wearied becauſe of murderers.—I have ſent a nation upon you from afar, whoſe language you know not; a mighty nation from the north country; riſing up from the ſides of the earth; that

‡ This is otherwiſe rendered, "feed on thy crown." But, however it be underſtood, the words and the whole deſcription that follows, are too remarkable not to bring to our mind all the horrors of an Indian war, and the deteſtable cuſtom of ſcalping, or cutting off the ſkin of the head, to be ſold for a price.

that lay hold on the bow and the ſpear, whoſe voices roar like the ſea; who are cruel and have no mercy; at whoſe ſame your hands wax feeble, and one ſays to another, go not out into the field, nor walk by the way, for the ſword of the enemy is on every ſide, and whoſoever goeth out, ſhall be torn to pieces." ‡

Such was *then* the lamentable circumſtances of our coloniſts, and ſuch *then* their avowed opinion of the *French*, that mighty nation, cruel, and without mercy, whoſe tenderneſs is *now their pride*, and whoſe *humanity* their boaſt.

Indulge me, Britons of our mother-country, if ye can have patience, once again!

‡ Smith, Diſcourſe III. page 63. It may be objected againſt this mode of evidence, that the voice of an individual is not to be taken for that of a whole people. But, if we reflect on the perſon, time, and circumſtance, that this individual was a public preacher, provoſt of the college of Philadelphia; that he ſtands up in the midſt of the people, at a time when the effects of their declared miſconduct were notoriouſly felt, and that a general acquieſcence, in the truth of the accuſation brought againſt them prevailed: On this reflection, I ſay, the teſtimony of the preacher muſt be admitted as valid and concluſive.

again! hear the addreſs of the ſame preacher to the Britiſh forces, under the command of General Stainwix, in April, 1757, before their march to the frontiers, in order to protect the colonies againſt the Indians and the French.

"I will pronounce it, gentlemen, before heaven and earth, that from the days of our Alfreds, our Edwards, and our Henries downwards, the Britiſh ſword was never unſheathed in a more glorious or more divine cauſe than at preſent!—Look round you!—behold a country, vaſt in extent, merciful in it's climate, exuberant in it's ſoil, the ſeat of plenty, the garden of the Lord! behold it given to us and to our poſterity, to propagate virtue, to cultivate uſeful arts, and to ſpread abroad the pure evangelical religion of Jeſus! behold colonies founded in it! Proteſtant Colonies! Free Colonies! Britiſh Colonies! Behold them exulting in their liberty; flouriſhing in commerce; the arts and ſciences planted

in

in them; the goſpel preached; and in ſhort, the ſeeds of happineſs and glory firmly rooted, and growing up among them!

"But, running from this proſpect for a moment, look to the other hand; direct your eyes to the weſtward; there behold Popiſh perfidy, French tyranny, and Savage barbarity, leagued in triple combination, advancing to deprive us of thoſe exalted bleſſings, or to circumſcribe us in the poſſeſſion of them, and make the land too ſmall for us, and the increaſing multitude of our poſterity

"Oh Britons!—Oh Chriſtians!—What a proſpect is this!—'Tis odious to the view, and horrible to relate. See, in the van, a ſet of fierce ſavages bounded forth againſt us, from their dark lurking places; brandiſhing their murderous knives; ſparing neither age nor ſex; neither the hoary ſire, nor the hopeful ſon; neither the tender

tender virgin, nor the helpleſs babe. Ten thouſand furies follow behind and cloſe up the ſcene!—Grim ſuperſtition, lording it over conſcience! Bloody perſecution ſhaking her iron ſcourge! and gloomy error, ſeducing the unwary ſoul!—While in the midſt, and all around, is heard the voice of lamentation and mourning and woe; Religion bleeding under her ſtripes!—Virtue baniſhed into a corner!—Commerce bound in chains, and Liberty in fetters of iron!

"But look again, Gentlemen, between us and thoſe evils, there is yet a ſpace or gap left!—and in that gap among others you ſtand a glorious phalanx! a royal corps formed by the beſt of Kings for the nobleſt purpoſes!—formed to be the avengers of liberty and protectors of juſtice in this new world."

This was the language of the Americans, at a period but little diſtant—A language it may be thought too *artificial* to accord with

with the *ſimplicity of truth.* But, not to anticipate the proofs of their hypocriſy, let us admit them to be ſincere in their *fear* at leaſt, if not in their *hate*, of grim Superſtition, of bloody Perſecution, and of gloomy Errour. Nay, let us admit them ſincere in their love of liberty, of Britain, of Proteſtants, and of the pure evangelical religion of Jeſus. And, on this ſuppoſition will my Auditors believe their ears, ſhould they hear theſe revolting paſſages repeated?—Can I even believe my own eyes on their re-peruſal?—Is it credible, that we ſhould ſee theſe *Proteſtant* Colonies!—Theſe *free Colonies!*—Theſe *Britiſh* Colonies, ſo lately trembling at the cruelty and oppreſſion of *Popiſh Perfidy*, *French Tyranny* and *Savage Barbarity?*

Is it credible, let me aſk again, that we ſhould in ſo ſhort a ſpace of time as twenty years, ſee theſe ſame Colonies, in open rebellion againſt their King, at war

with their avowed Protectors, and leagued in triple combination with the *very Popiſh perfidy*, the *French tyranny*, the *Savage barbarity*, which they ſo *lately affected* to hold in ſuch deteſtation and horror?

Yet ſo it is; and what wonder that a people ſo confeſſedly unmindful of the moſt ſignal bleſſings of Providence, ſo ungrateful for the goodneſs of their God, ſhould be equally unmindful, equally ungrateful for the kindneſs and protection of men!

And ſhall we not, under the direction of that Providence, go yet again up againſt theſe American Brethren?—May not yet "the *glorious Phalanx*, the *Royal Corps*, formed for the nobleſt purpoſes," be the avengers of liberty, and protectors of juſtice in the new world?—May we not humbly pray, that the Lord will inſpire our national councils, as he did, on the

third

third † *ſolicitation* thoſe of the Children of Iſrael, with the confident hope, that he will extricate our diſobedient brethren from the wiles of *French perfidy*, and deliver them into *our hands*.

Will it be urged, that the conduct of the children of Benjamin, in reſpect to the tribes of Iſrael, was more criminal than that of the Americans againſt their brethren of Great Britain? It is a plea without proof, and without propriety. The truth, on the contrary, is, that their criminality is proportionally as much greater, as is an injury done to a whole ſociety, and a violence committed againſt an individual. ‡

If ingratitude be, indeed, as the ſacred text declares, worſe than the ſin of witchcraft; if it include, as it proverbially does,

† This ſermon was preached on the third faſt day, appointed on account of the American war.

‡ The original crime of the children of Benjamin reſpecting only the violence committed on the perſon of a ſingle ſtranger.

the eſſence of all other crimes, ‡ the Americans are guilty in the higheſt degree.—It is known to the whole world, that the laſt expenſive, however ſucceſsful war, a war which added ſuch an enormous load to the public debt, that the nation hath ever ſince groaned, and now ſtaggers, under its weight—It is known to the whole world, I ſay, that this war was entered into ſolely on the account, and for the protection of theſe ungrateful colonies. It began upon their own frontiers, in their back ſettlements, and was carried into the midſt of their country. Nay, if we believe the Americans themſelves, they even provoked and gave riſe to it by their own miſconduct. —For, hear again their own preacher, ſtanding up, at the very time, in the midſt of them, and upbraiding them, in the words of the Lord: "even," ſays he— "in the very ſight of Sinai's burning mount: in the midſt of the moſt complicated miſeries; when blood and deſolation are

‡ *Ingratum ſi dixeris omnia dixeris.*

are all around, you have neither reformed your lives, nor regarded the diſtreſs of your country. An evil ſpirit of unbelief hath gone forth among you, ſetting every preſent danger at a diſtance. You have refuſed to play the man for the cities of your God, or to *defend* that glorious plan of public happineſs delivered down to you by your fathers. Strifes, diſcords, hatred, uncharitableneſs, licentiouſneſs, civil broils calumnies and contention about trifles, have been uppermoſt in your thoughts; while your moſt valuable and eſſential intereſts have been made a ſecondary concern, or perhaps no concern at all, or the concern only of thoſe who wanted the power to ſerve them." ‡

Such was their avowed criminality at the commencement of the war, which was begun

‡ Would ſo henious a charge as this have been acquieſced in, I ſay, if it were not juſtly founded? And does it not clearly prove that the coloniſts have long been careleſs of their own concerns as a people; repoſing entirely on the gratuitous protection of their mother country?

begun and carried on, at the expence of ſo much blood and treaſure to this country, for their relief!—And when providence had crowned our arms with ſucceſs, and peace had beſtowed on them a ſecurity beyond their utmoſt wiſhes, what was the conſequence? wanton in that ſecurity, they ſpurned at the hand that raiſed and ſupported them, and inſolently aſſumed to themſelves the rights of independence. Required only to contribute to alleviate the burthen, which the coſt of their protection had laid on the mother-country, they deny the obligation, and renounce their allegiance. ‡

In

‡ Making at the ſame time, the moſt earneſt proteſtations, and urging the moſt ſpecious pretexts of their ſubmiſſion and loyalty. Witneſs the ſame political preacher, in a ſermon preached by him in Philadelphia in the year 1775: wherein he preſumes to ſhew, if peradventure *he might be permitted to vouch for his fellow citizens*, ſo far as he has been converſant among them, that the idea of an independance upon the parent country, or the leaſt licentious oppoſition to it's juſt intereſts, is utterly foreign to their thoughts: that they contend only for the ſecurity of charters and laws, together with the right of granting their own money; and that our rightful ſovereign has no were more loyal ſubjects, or more zealouſly attached to thoſe principles of government, under which his family inherits the throne." This preacher might well entertain ſome doubt whether *he might be permitted to vouch for his fellow citizens*, in

Is not this conduct more criminal than that of the children of Benjamin?—*they* had,

in making a declaration ſo totally contradictory to that which he had made ſo few years before: eſpecially as at the time the laſt diſcourſe was delivered, the preliminaries of the treaty of the Congreſs with France muſt have been brought on the carpet. It is indeed curious to mark the *change* of ſtile and ſubject, between the former and the latter diſcourſes of this verſatile preacher. In the one, the miſconduct of the colonies, and their diſregard to their own preſervation, is painted in ſtriking colours; in the other, the very colonies are repreſented as the ſupport and even the protectors of Great Britain—compare the following extract from the laſt mentioned ſermon, preached in 1775, with thoſe ſelected above from the diſcourſes delivered in 1756: "Uncankered by jealouſy, undepreſſed by fear, and cemented by mutual love and mutual benefits, we trod the path of glory with our brethren for an hundred years and more enjoying a length of felicity ſcarce ever experienced by any other people.—*Mindful of the hands that protected us in our youth* and ſubmitting to every juſt regulation for appropriating to them the benefit of our trade,—*our wealth* was *poured in* upon them from ten thouſand channels, widening as they flowed, and making their poor to ſing, and induſtry to ſmile, through every corner of their land. And as often as dangers threatened, and as the voice of the Britiſh Iſrael called our brethren to the field, we left them not alone, but ſhared their toils and fought by their ſide, till there ſtood not a man of all their enemies before them. Nay, they themſelves teſtified on our behalf; that in all things we not only did our part, but more than our part for the common good, and they diſmiſſed us home loaded with ſilver and gold, in aecompence for our extraordinary ſervices." With what *art*, and, let me add, with what ingratitude, is the liberality of the Britiſh parliamentary reimburſements hinted at, and converted into a reproach againſt the generous donors——Surely! Surely! if either party were to be recompenſed for extraordinary ſervices, it is the mother country, rather than the American colonies, that demand a reaſonable recompenſe, for extraordinary ſervices!—But, no—according to Dr. Smith, that people, which

had, in excuſe, to plead the anarchy and miſrule of the times; for we read, that in thoſe days "there was no king in Iſrael, and every man did that which was right in his own eyes."

How dreadful the circumſtances of a people in ſuch a ſtate, the Americans to their

which in the year 1756 were infected with ſo "fatal a corruption "from luxury, of every good and virtuous principle, inſomuch "that they neglected their own preſervation, and forgot the very "hand from which they received all things," are, in the year "1775, a people whoſe "morals are not far tainted by luxury, pro-"fuſion, or diſſipation, and are animated by every patriotic exertion" See ſermon of 1775, page 27.—According to this reſpectable *orator*, it was not the power and vaſt reſources of Great Britain that protected them, and totally freed them from the terrors of the French, it was to the colonies that Great Britain owed her ſuperiority and wealth. It was *their wealth* poured in *upon her* in ten thouſand channels! What a happy knack at perverſion hath this Penſylvanian divine.—But hear him again ſpeak the whole ſenſe of the people of America, in declaring the motive of their attempt at independency. "For my part, I have long been poſſeſſed with a ſtrong and even enthuſiaſtic perſuaſion, that Heaven has great and gracious purpoſes towards this Continent, which no human power or human device ſhall be able finally to fruſtrate. Illiberal or miſtaken plans of policy may diſtreſs us for a while, and perhaps ſorely check our growth; but if we maintain our own virtue, if we cultivate the ſpirit of liberty among our children, if we guard againſt the ſnare of luxury, venality and corruption, the genius of America will ſtill riſe triumphant; and that with a power at laſt too mighty for oppoſition. This country *will be free*—may, for ages to come, a choſen ſeat of *freedom*, arts,—and *heavenly* knowledge; which are now either drooping or dead in moſt countries of the old world."

their coſt, experience! And ſhall we not again go up againſt them? againſt thoſe refractory ſpirits, who have brought the native loyaliſts, even of their own country, into a ſituation equally diſtreſsful and calamitous with that which they once ſo loudly complained was brought on them by *Popiſh perfidy*, *French tyranny*, and *Savage barbarity?*

Have they not riſen againſt the Royaliſts—perſecuted every faithful Abdiel to ſpoil, to baniſhment, or to death?

But let *me* dwell no longer on a miſconduct, in which I have myſelf been ſo nearly intereſted, and by which I and mine have ſo cruelly ſuffered. No, as an individual, I moſt ſincerely forgive all my enemies, with a forgiveneſs truly chriſtian; but, as a member of an highly injured and inſulted community, I enter my proteſt againſt that puſillanimous deſpondency,

which would deter us from going up again againſt her rebellious colonies.

As a miniſter of the church of Chriſt alſo, I will boldly proteſt in the words of the prophet Jeremiah, againſt every one, "from the leaſt even to the greateſt, from the prophet even unto the prieſt, who would heal the hurt of the daughter of the people ſlightly, ſaying peace, peace, when there is no peace."

At the ſame time, let us *all*, with the moſt profound humiliation for our own offences, and under the deepeſt contrition for our manifold ſins, continue to proſtrate ourſelves at the throne of grace, taking counſel of the Lord, and reſolving under the banner of his righteouſneſs, to go forth yet again, "to play the man for the cities of our God," putting our truſt in Providence, that by ſo doing our revolted brethren may be recalled to their duty, both to God and

their

their King; and that we may yet ſee the proteſtant religion flouriſh, and the goſpel of Chriſt be again propagated in evangelical purity, throughout the American continent, even to the remoteſt parts of the earth.

A

SERMON

PREACHED IN

BENTINCK CHAPEL,

MARY-LE-BONE,

On FRIDAY, the 4th of FEBRUARY, 1780,

BEING THE DAY APPOINTED

FOR A

GENERAL FAST

AND

HUMILIATION.

SERMON VII.

PREACHED IN

BENTINCK CHAPEL,

ON A

GENERAL FAST, &c.

JOSHUA, c. XXII. v. 22.

The Lord God of Gods—The Lord God of Gods—He knoweth and Iſrael he ſhall know, if it be in Rebellion or in Tranſgreſſion againſt the Lord—Save us not this day!

SCRIPTURE opens to us a copious fountain, from whence we may always derive individual and national inſtruction. Abounding in the fineſt leſſons of morality, the holy writings alſo furniſh us with a lively picture of great events, entertaining in their narration, and exhibiting

to

to us, in their conſequences, great examples, for the regulation of our private conduct, and the government of kingdoms.

The hiſtory of the Jews, from their origin, through all the varieties of their fortune is a ſubject of all others,—calculated to arouſe the mind,—fix the attention,—and excite our admiration and reſpect.—Reverend from it's antiquity, and as the oldeſt book extant;—important from the weighty matter it contains, it likewiſe becomes dignified from that noble ſimplicity, which is the peculiar characteriſtick of truth.

The murmurings, the licentiouſneſs, the ingratitude of the Jews, are conſtantly depicted in their native colours without any viſible attempt to ſoften the aſperity and harſhneſs of theſe national features.

The text, which we have choſen as the ſubject of the preſent diſcourſe is a portion of

of the Jewiſh hiſtory, which is rendered particularly intereſting by the correſpondence of ſome of it's circumſtances with the extraordinary events, which have lately paſſed before our eyes.

The Iſraelites, having been conducted by Joſhua the ſucceſſor of Moſes into the land of Canaan, had particular territories aſſigned to their reſpective tribes. Separated in their polity, they were united under the Divine Being, who had condeſcended to be their ruler and guardian. This ſtate, in which the Jews continued for many years afterwards, has been called a Theocracy.

The tribes of Reuben and Gad, and the half tribe of Manaſſeh had the country of Gilead allotted for their reſidence. After receiving the bleſſing of Joſhua, they departed with the accumulated ſpoils of conquered enemies to take poſſeſſion of the land, which Moſes and Joſhua had appointed for them by the direction of God.

On their arrival upon the borders of Jordan they built a great and extenſive altar.

This circumſtance, having been communicated to the children of Iſrael, they deemed it an act of diſunion,—a deſign to withdraw themſelves from the divine government, or theocracy, under which they had proſpered, and been victorious over every opponent; and an act of rebellion againſt the Lord their God.

Animated by this apparent injury, inflamed by their ſeeming ingratitude, and zealous for the glory of the divine being, whom they held inſulted by the defection of theſe tribes from the true worſhip, the ſacred hiſtory goes on to inform us, that the Iſraelites prepared to make war againſt thoſe ſuppoſed rebellious tribes.

But before the deſolation of war ſhould be poured upon them, the Iſraelites reſolved on ſending a ſolemn embaſſy to inveſtigate

tigate the truth of the crime of which they had been accuſed.

The charge againſt the tribes by the deputies from Iſrael, and the defence of the Reubenites and the half tribe of Manaſſeh, produces us *one* of thoſe grand ſpectacles which the ſacred hiſtory alone can furniſh.

There is a force and energy in this national charge or accuſation, which it is in vain to imitate. In the name of the whole congregation of the Lord, they are queſtioned reſpecting the great offence committed againſt the God of Iſrael. They are intreated to look back upon the calamities, which former iniquities had occaſioned. They propoſe to them, if the land they inhabit is unclean to depart from it, and return, and take poſſeſſions amongſt them, where they may worſhip the *one* God. They invoke them not to rebel againſt their divine ruler, nor againſt them, by rearing an altar,

in oppoſition to that *one*, where they had engaged to offer their joint ſacrifices.

They repreſented, that their impiety would bring down the Almighty anger, and that divine wrath might not confine itſelf to the puniſhment of the guilty *only*, when it came to take vengeance.

But very different had been the intention of the accuſed tribes, from that, which had been ſuggeſted to the incenſed Iſraelites. Inſtead of caſting off the worſhip of the Lord, they manifeſted the moſt ſingular piety. Inſtead of aiming at ſeperation and independance, they had been endeavouring to cement and improve univerſal union, harmony and affection.

How ſimple, but perſuaſive is the voice of injured innocence?—After hearing the charge made by the Iſraelites, they reply in the words of our text,—"The Lord God of Gods he knoweth, and Iſrael he ſhall know

know, if it be in rebellion, or if in tranſgreſſion againſt the Lord—Save us not this day.—

They then proceeded to ſtate the true circumſtances of their conduct, and acquitted themſelves before the Iſraelites from every imputation, which had been ſuggeſted.

This extract from the ſacred hiſtory conveys to us ſeveral important truths. Firſt, that although the conduct of a diſtinct part of a great community may be miſrepreſented, and it may be accuſed falſely of a diſpoſition to revolt, and no longer pay allegiance at the ſame great altar of temporal power, yet it's innocence will, on the ſlighteſt examination, diſcover itſelf, and overwhelm it's envious accuſers with ſhame and confuſion. Next, that when a part of a community renounces it's allegiance and duty to it's parent, or, as even in the preſent caſe, it's fraternal ſtate, it is warrant-

able

able to make war upon, and compel that union, which is eſſential to the happineſs of the whole.

The events of the preſent time have excited the aſtoniſhment of the world. Britain, conducted by the hand of a protecting Providence, ſeemed at length to have reached glory and felicity: the terror of her enemies, the ſtrength and pillar of her friends and the true religion, ſhe commanded the reſpect and admiration of ſurrounding nations.

Like the Iſraelites, ſhe ſent for a portion of her people to inhabit countries, diſcovered by her naval ſkill, or conquered by her proweſs. Zealous and attentive to their proſperity, her opulence and her martial ſtrength were exerciſed to protect and defend thoſe infant eſtabliſhments. Settled on a great continent, the extent of their territory, and the increaſing facility of ſubſiſtence gave a new and wonderful force to their population. Aided alſo by the continual

tinual emigration of the natives of Great Britain and Ireland, this extenſive country became engaged in an extenſive cultivation of it's land, which promiſed to make a return to it's parent country for the nurture and protection, which ſhe had unceaſingly afforded.

Whilſt commerce and mutual intercourſe were thus diffuſing their benignant effects, a foreign power, which has always beheld the felicity of her neighbours with a jaundiced eye, prepared to ſubdue our *then* weak and infant colonies. The iron rod of oppreſſion impended over their heads, and civil and religious liberty trembled for their exiſtence.—At this fatal moment, when America found no refuge in her own ſtrength, Britain generouſly reſolved to engage her blood and treaſure in the cauſe of her children. Heaven, at firſt, *appeared* unfriendly to the britiſh arms, and many a widowed britiſh mother mourned over Braddock's defeat. But this libation of Eng-

liſh

liſh blood at the ſhrine of parental affection only ſerved to rouze this country to new and deciſive exertions. It was *then* that the valour of our intrepid countrymen fought *but* to conquer, and deſpiſed life, if it had not inſured victory.

Triumph ſpread her banners over an aſtoniſhed world. France bled in America at every pore.—Deſpotiſm, which had, at firſt, inſiduouſly endeavoured to ſteal upon the Engliſh ſettlements, and afterwards had thrown off her veil, was *now* obliged to retreat from every quarter, and *at length* britiſh liberty to reign unmoleſted in the weſtern world. Heroiſm and diſcretion ſeemed to have united, as if they deſired to offer to this new formed people ſome ſhining models for their future imitation. It was at this brilliant period, that a gallant Wolfe periſhed, fighting for his country. Immortal ſpirit!—With what grief wouldeſt thou *now* behold the defection and ingratitude of that people, for whoſe ſafety thou didſt devote thy life!—— How

How weak and imperfect is human foreſight?—Thoſe battles, which were the ſubject of our applauſe and acclamation,—thoſe victories which *we* thought well earned *even* at the expence of torrents of our beſt blood;—thoſe cities, which being captured, cauſed us to rend the air with the voice of exultation, *even* thoſe triumphs were laying a foundation for rebellion and ingratitude to erect their mighty fabric upon,—to excite the ſurprize of the preſent age, and the wonder and deteſtation of poſterity.

Peace now once more reſumes her halcyon ſeat, whilſt commerce ſpreads her ſails and viſits every port and harbour of this extenſive colonized, britiſh continent. Exempt from britiſh taxes upon their lands or houſes,—free from tythes and eccleſiaſtical appropriations, they *even* ſpurned at the ſlighteſt reſtrictions upon their trade.—Averſe to the dominion of this country, they firſt *manifeſted* this diſpoſition, in an

open contempt and defiance of all impoſts and *even* of the navigation act itſelf. Poſſeſſed of the unbounded advantages, they became impatient under the moſt gentle and mild dominion, that had been ever exerciſed over any people.—

The conqueſts of the late war had expelled the French from the back or interior ſettlements, and alſo from the northern. Towards the ſouth an extenſive country was relinquiſhed by the Spaniards to give ſecurity on *that ſide*. The great object of all our victories ſeemed to have been attained by enlarging and ſecuring our empire in America. For this purpoſe our moſt valuable conqueſts in the Eaſt and Weſt Indies and in Africa, had been reſtored to our enemies.—

This greatneſs in America, which we vainly thought was adding to the opulence, the grandeur, the importance of the parent country, by an inſtance of treachery and ingra-

ingratitude, unexampled in the annals of hiſtory has been converted into the aſpect of deſtruction itſelf.

There is in every country where opulence and it's companion luxury have eſtabliſhed themſelves, ſome daring, inflammatory ſpirits, who being either ruined by their vices or impelled by ambition, conſider civil commotion, as ſome violently agitated fluid, in which the moſt heavy and gravitating bodies have a chance of being lifted to the ſurface.—The minds of theſe deluded, but unhappy ſubjects, were gradually miſled by pretended predictions of their advancing greatneſs. The extent of their territory—the diſtance from the mother country—and the diſgrace for *ſo extenſive an empire* to be held in dependance by an *Iſland* comparatively ſmall, remote, and unſuſpicious,—were held forth to their view. Such were the ſentiments, inſtilled by every artifice into the imaginations of the Americans, by factious natives and foreign

reign emiſſaries.—Regardleſs of every tie, which gratitude for paſt protection and benefit could inſpire, they ventured publickly to predict and point out the moment, when America would diſclaim her allegiance and filial duty.

Whilſt expectation thus ſtood *watchful* and *prompt* to ſeize the thoughtleſs inadvertence of a generous confidence, an occaſion offered, which American incendiaries beheld with triumph.—That mighty hoſtile ſtruggle, in which the nation had been lately engaged, and in which from the natural ardour of victory, it had been tempted to overſtrain it's ſtrength, cauſed it to look for ſome modicum of ſupport from that people, in whoſe defence this imbecillity had been occaſioned. As when two men, one of whom *all* candid, generous and frank;—the other *ſober* and reſerved, but ungrateful and inſincere after a long intimacy, in which the moſt unbounded friendſhip and munificence has been exer-

exerciſed,—the frank and open character begins to feel that he has been improvident and profuſe, and that his friend from his riſing affluence and importance, is become able to reſtore ſome of thoſe liberal advances, which had been made without reſerve in his days of ſtruggling adverſity—The ingrate, but cunning friend, has not been attentive to the declining proſperity of his benefactor. He has long attended to it, and fearful of the demands which juſtice in vain would call upon him to diſcharge, he has ſighed for the moment, when ſome caprice or thoughtleſs breach of decorum, may enable him to terminate a connection, which he *now* beholds with diſguſt.

Such was the conduct of America towards her parent and guardian. The ſtamp act ſeemed a ſignal for faction in that country. They clamoured and proteſted againſt that tax as burdenſome and repugnant to their conſtitution.—It was repealed. But they manifeſted no inclination to give a proof

proof of zeal and gratitude to this country for her late ſervices, or her *then* compliance with her requeſts, by their impoſing an impoſt or duty on themſelves, as an equivalent to this country for what ſhe had relinquiſhed.

That tax might have been with more juſtice impoſed than the inconſiderable one, to which the preſent war is aſcribed. Elated by the importance they had received from the injudicious repeal of the ſtamp act, nouriſhed by a party in this country, they no longer preſerved any meaſures of moderation or decency. In avowed defiance of the legiſlative authority of Britain they refuſe to pay a tax of regulation of commerce upon an article of luxury, and not content with this daring ſtep, deſtroy, with unprovoked violence and contempt for the Sovereignty of the kingdom, the unoffending property of individuals.—

Thus, agreeable to our context, thoſe tribes, whom we had ſent forth at a great and

and enormous expence, and afterwards ſupported and defended even with our deareſt and moſt valued blood, avowedly erected an independant altar.

The tranſactions of thoſe more enlightened times are conveyed with certainty and diſpatch. It was not neceſſary at this period of refined civilization to ſend meſſengers to learn, if our merchandize had been refuſed admiſſion into their ports,—if they had been wantonly deſtroyed—if our fellow ſubjects were preparing ammunition and military ſtores,—if they had raiſed armies—if they had fired upon, killed and wounded our ſoldiers—if they had diſſolved our governments, if they had erected a legiſlature for themſelves, and if they had excited and baniſhed our governors and Judges. Would to God theſe things had been doubtful, and that it had been neceſſary to ſend perſons ſolemnly deputed to enquire with the Iſraelites,—have you forſaken and diſunited yourſelf from us?—

Do

Do you no longer yield obedience to the ſame high authority with us?—But if even a poſſibility of their virtue had been ſo dear to us, with what rapture ſhould we have heard them exclaim, "the Lord God of Gods, the Lord God of Gods he knoweth and Iſrael he ſhall know, if it be in rebellion, or if in tranſgreſſion againſt the Lord–ſave us not this day.—

It has been elegantly obſerved, that nations, and individuals differ but in degree. The virtues and vices, the affections and reſentments which ſubſiſt between man and man will be frequently found in aggregate and collective bodies. If America had been ſincere in her allegiance,–if ſhe had not ſecretly reſolved in rejecting all union and legal connection with her mother country, with what *affecting* impulſe would the impetuous tide of returning friendſhip have locked them, on the firſt overtures of reconciliation, in the warm embrace of parental forgiveneſs? But alas! This

delight-

delightful ſcene, which fancy may paint in vain, has not been realized.—The reſentments of neglected friendſhip, and of profeſſed enmity on the part of America, has awakened Britain to a conduct, which her fame and reputation required, and which juſtice demanded.

She was at length, compelled by a dire neceſſity to prepare, like the Iſraelites in our text, to make war upon her apoſtate and diſloyal brethren. She has been obliged, but alas! the reſemblance no longer continues, to meet her rebellious tribes in bloody conteſt. The fire brand of civil commotion at length kindled the dreadful flames of war and devaſtation with all the horrid train which attends tyrannical and uſurped power, and now ſtalking over a late happy, but at preſent miſerable country. The fields of America have been ſtained with unrelenting effuſions of human gore. Britiſh blood is now poured forth in melancholy exertions to reſtore a people to the rights

of peace, and of a juſt and mild government. Britain, in carrying on this lamented but neceſſary war proceeded, at it's commencement, with reluctant and painful progreſs. She foreſaw all the calamities, which this ſpirit of rebellion might produce. She was not unconſcious of her ſtrength, nor of the power with which heaven had been pleaſed to arm her,—that enabled her to curb and ſuppreſs the inſolence of a deluded people. But ſhe fondly hoped that humanity would not be conſtrued into fear,—that patience and moderation would not be perverted into inconſiſtency and irreſolution. She deſired not to deſtroy, but to correct. She would not give way to that inſatiate vengeance, which involve innocence, and guilt in one common ſentence. The van guard of her ſtrength was deemed ſufficient to recall allegiance to her proper ſtation; Friendſhip and mercy were pourtrayed on our enſigns, and military ardour ſtood reſtrained by a mournful recollection, that his enemy had been

been but yeſterday a fellow ſubject to the ſame gracious Sovereign. But it was ſoon evinced, that the heart of ingratitude rankles under obligation;—that the flame of ill founded enmity acquires renewed violence from the efforts which are made to appeaſe it.

It became expedient to enter into more deciſive operations. A force was collected in a ſhort time, which for magnitude, and the diſtance to which it was tranſported is unexampled in hiſtory. The command of this aſtoniſhing military exertion was intruſted to a man, on whom fame had been laviſh in her eulogiums.

Rebellion now mourned over her approaching diſſolution. Loyalty raiſed her dejected head, whilſt virtue, which had been ſecluded, or repined in patient ſilence under unmerited oppreſſion and reproach *now* ventured to rejoice and congratulate herſelf upon the delightful proſpect of

returning felicity. The daring aſſaſſins and parricides of their country's happineſs anticipated their gloomy, but juſtly merited fate. Such was the morning of that day, which, riſing in ſplendor, promiſed to end in ſerene and tranquil glory. The career of the General ſeemed the path of a comet, brilliant and illuming the Heavens. He ſeemed to have enſured a name glorious and immortal.

It is a painful and invidious taſk to trace paſt errors; they are now covered by an oblivious veil. If he nouriſhed the diſperſed embers of dying rebellion into life, inſtead of fulfilling his duty to God, his King and his fellow ſubjects—let his own conſcience be his moſt ſevere accuſer.

Well might the Iſraelites in diſuading their brethren tribes in the preceding verſes of our text from the crime of rebellion warn them of the anger of the Lord, and declare,

declare, that if they rebelled to day, to-morrow his wrath might be kindled againſt the whole congregation.

The rebellion and defection of our American brethren ſeem to have involved us in their guilt. Leagued with the ancient and inveterate enemies of the proteſtant religion and the britiſh empire, they have brought all the horrors of war upon Europe. Our foes have triumphed in the vain expectation of finding Britain herſelf, enfeebled by her exertions, an eaſy and ſecure conqueſt.

Whilſt Britain ſeemed ſhook to her centre, and the laboured pile of her grandeur tottering on the verge of ruin, yet that national ſpirit, which had often actuated and preſerved ancient Rome was rouſed at her danger.—

The Almighty wrath was deprecated by faſting and humiliation. After a dark and dreary

dreary night, in which the Heavens and Elements ſeemed to commix in dreadful and unabating violence, the bark of the ſtate, long ſtruggling with the horrors in which ſhe had been engaged, hails the returning day, bringing with it ſerenity and tranquil weather, together with the joyful view of long expected land riſing to the ſight in delightful groves and variegated verdure.—The houſe of Bourbon begins to feel the chaſtiſement, which innevitably attends perfidy and injuſtice. Britiſh valour, aided by protecting Providence, which always preſerves the injured, has at length, turned the ſcale of victory and triumph to the confuſion and diſmay of our foes.

France has been driven from the eaſtern world, without a ſettlement being left to commemorate her eſtabliſhment. She has been checked by the proweſs of our troops in America, and ſhame and diſcomfiture have covered the head of her vaunting General.

General. The mines of Peru and Mexico ſeem to be dug by the haughty Spaniard, in order to ſupply our military ſucceſs with new means of exertion. Their captured forts,—their ſhips laden with the treaſure of the Indies,—their ſhips of war the convoy of their military ſtores, have fallen into our hands, as if Heaven had by ſome ſuperior influence deſigned to blaſt the hoſtile deſigns of our enemies.

Thus gracious and merciful has been the divine being. In the hour of the moſt imminent danger, Providence has raiſed us from diſgrace, and the moſt dreadful apprehenſions, to ſucceſs and triumph. But whatever ſucceſſes we have lately experienced; altho' the tempeſt has abated it's fury, it is not *yet* entirely ſpent: the ſky yet appears red and troubled; and we may again be reſigned up to encreaſed calamity. A foreign and civil war are *ſeparately* evils of immenſe magnitude, but conjoined, they require our profoundeſt humiliation at

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the throne of grace and divine goodneſs.

It becomes us to faſt in ſackcloth and aſhes before the Lord, that he may revive purity in our hearts, brotherly love, and reſtore us to peace and tranquility with all the world. Let us *then* like the children of Iſrael on a ſimilar occaſion, go up and weep before the Lord, and aſk counſel, ſaying—"Shall we go up again to battle againſt our rebellious brethren."?

Let us ſupplicate the divine being on this day of national ſupplication, to inſpire us with a ſenſe of his gracious will and pleaſure, that we may, under the banners of of his righteouſneſs, and placing our truſt in the Lord God of Gods, go forth mighty and invincible againſt our combined enemies.

It is by virtue and unanimity, that we muſt conquer or periſh. Armed with theſe, rebellion would hide her head and

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and our foreign foes would entreat with abject ſubmiſſion for that mercy and forgiveneſs, againſt which they have ſo daringly offended. Virtue would give us ſtrength and fortitude, religion would temper and heal our differences, and thus rendered unanimous, what ſplendid triumphs might adorn our arms.—Alas! alas! when I mention unanimity, with what concern and regret muſt not the heart of a good citizen be filled at the commotions and diſſentions which are nouriſhed in this kingdom. At a moment, when every particle of our ſtrength ſhould be conſolidated for our defence and protection, how alarming is our ſituation, to find the very ſinews of government attacked at home by civil faction! If aſſociation is become neceſſary, let it be for the purpoſes of offence againſt the *common* enemy! Let every man's ability be exerted in ſtrengthening the executive branch of the ſtate! It is by this conduct, that he will truly merit the

honourable appellation of the patriot and virtuous citizen.

Should theſe unhappy diſſentions give the enemy ſome ſignal advantage!—Should they ſtimulate *their* exertion and *enfeeble our* defence—what will our aſpiring patriots ſay for themſelves?—theſe ſentiments of grief and concern will *then* be converted into indignation and reſentment againſt thoſe domeſtic enemies, who have been the authors of our calamity. But perhaps thoſe dreadful feelings may not be rouſed untill that fatal moment when *one* common deſtruction may involve the good and the abandoned, the patriot and the traitor. Ambition will then periſh at the foot of that altar where ſhe has too ſucceſsfully ſacrificed the happineſs of her country.

A

SERMON

PREACHED AT THE

PARISH CHURCH OF

St. DUNSTAN, STEPNEY,

ON THE

ANNIVERSARY

OF AN

INSTITUTION,

SET ON FOOT BY A

SOCIETY OF GENTLEMEN

UPWARDS OF

AN HUNDRED YEARS AGO,

FOR THE

LAUDABLE PURPOSE

OF BINDING OUT

BOYS APPRENTICE

TO THE

SEVERAL TRADES

CONCERNED IN

SHIP BUILDING.

SERMON VIII.

PREACHED ON THE
ANNIVERSARY
OF AN
INSTITUTION
FOR BINDING OUT
BOYS APPRENTICE
TO THE SEVERAL TRADES OF
SHIP BUILDING.

EZEKIEL, c. XXVII. v. 1. 3. 4.

The word of the Lord came unto me, ſaying—Say unto Tyrus, O thou, that art ſituate at the entry of the Sea, which art a merchant of the people for many Iſles!—Thus ſaith the Lord God, O Tyrus, thou haſt ſaid, "I am of perfect beauty."—Thy borders are *in the* midſt *of the Seas, thy* builders *have* perfected *thy* beauty.

IT is obſerved by St. Peter, that no prophecy of ſcripture is of *private* interpretation; for prophecy, ſaith that apoſtle, came not, in old time, by the will of man; but holy men of God ſpoke as they were moved by the Holy Ghoſt.—Of the prophecies,

phecies, therefore, it may be juſtly inferred, as St. Timothy ſays of every other part of ſcripture, that they were given by inſpiration of God, and are profitable for *doctrine*, for *reproof*, for *correction* and for inſtruction in righteouſneſs.—Not confined to the immediate occaſion of time, place, or perſon, for which they were at firſt delivered, they were entered on record, and that record tranſmitted to ſucceeding ages, as an uſeful leſſon, to be applied at all times, and on all occaſions of ſimilar circumſtance.—Thus the apoſtle Paul, (in writing to the Corinthians concerning the typical baptiſm, of the Iſraelites unto Moſes, in the red ſea) ſays, "thoſe things happened to them for *enſamples*, and they were written for our admonition, upon whom the ends of the world are come."—Thus authoriſed to apply that portion of the ſacred writ, which I have taken for my text, to the preſent times and circumſtances, I preſume, in humble imitation, as a miniſter of the word, to diſcharge my duty, as did

did the prophet Ezekiel, when the word of the Lord came unto him, ſaying,—ſon of man, I have made thee a watchman to my people, therefore hear the word at my mouth, and give them warning from me."—To the people of Tyrus, indeed, the words of the prophet were not intended as a *warning:* the cup of *their* iniquity was full, and they were doomed to inevitable deſtruction. Thou ſon of man, ſaid the Lord to Ezekiel, *take up a lamentation for Tyrus*;—it was the prophetic and dreadful denunciation of the fall of that opulent, maritime country, diſplayed with all the circumſtances of it's commercial greatneſs.—It's naval ſplendor and magnificence, he particularlarizes with a minuteneſs of expoſition, that ſerves to aggravate the cataſtrophe of it's deſtruction.—"They have made all thy ſhip boards of fir trees of Senir: they have taken cedars from Lebanon, to make maſts for thee. Of the oaks of Baſhan have they made thine oars: the company of the Aſhurites have made thy benches of ivory, *brought*

brought out of the iſles of Chittim.—Fine linen with broidered work from Egypt, was that which thou ſpreadeſt forth to be thy ſail; blue and purple from the iſles of Eliſha, was that which covered thee." "The inhabitants of Zidon, and Arvad were thy mariners: thy wiſe men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal, and the wiſe *men* thereof were in thee thy calkers: all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe." In this manner proceeds the prophet through the chapter, to enumerate the naval and commercial advantages of Tyrus, in being the general emporium or market for the traders of all the nations of the *then* known world; concluding with the following denunciation of it's general deſtruction.—"Thy riches and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers and the occupiers of thy merchandiſe, and all thy men of war that are in thee and in all thy company, which is in the

the midſt of thee, ſhall fall into the midſt of the ſeas, in the day of thy ruin."—A dreadful and general denunciation indeed! —But why ſo dreadful and general?—Was it on account of the common guilt, the general iniquities of the people, their irreligion, their immorality, or any of thoſe vices, to which human nature, from it's imbecillity and depravity is ſo univerſally liable?—No!—It was on account of their ſcoffing at Jeruſalem, that holy city, the emblem of true religion, and of the peculiar pride and preſumption of Tyrus, in looking upon it's wealth and greatneſs, as objects of it's own acquiſition and merit, forgetting the goodneſs of that divine Providence, at whoſe hands it received ſo many and ſuch ſignal bleſſings. For thus, ſaid the Lord by his prophet, to the political head or prince of the people, "Becauſe thine heart is lifted up and thou haſt ſaid, I am a God, I ſit in the ſeat of God, in the midſt of the ſeas.—With thy wiſdom and with thine underſtanding thou haſt got-

ten *thee* riches. By thy traffick haſt thou *increaſed* thy riches, and thine heart is lifted up becauſe of thy wealth. Therefore thus ſaith the Lord God—Behold I will bring upon thee the *terrible* of the nations; and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs."—Happy ſhould *I* be, if, conſiſtent with ſincerity and truth, I could not apply too much of the irreligion, of the pride and preſumption of Tyrus, to the wealthy and powerful nation of Great Britain, whoſe borders are *like hers*, in the midſt of the ſeas, and whoſe builders have perfected her beauty.—When Britons boaſtingly vaunt, however truly, of being *lords of the ocean*, and of giving *laws to the ſea*, are not their hearts, in fact, lifted up, like that of the prince of Tyrus?—Do they not, in effect, repeat the words of Tyrian pride and preſumption, in ſaying, "I am a God, I ſit in the ſeat of God in the midſt of the ſeas." This was the great crime of which Tyrus was guilty, and this

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the cauſe of her propheſied ruin. And was it not a cauſe ſufficient? If pride of every kind, is deſtined, even proverbially to fall, *how great muſt be the fall*, of ſuch inordinate, ſuch exceſſive, ſelf-exaltation? What vanity, what ingratitude, for the creature to place himſelf in the ſeat of his Creator!—For a feeble, temporary, dependent being to work himſelf up by ſelf-conceit into the importance of his ſupporter and preſerver,—an omnipotent, eternal, and ſelf-exiſtent God!—

Criminal, however, as is ſuch vanity, ſuch ingratitude, and juſtly as it muſt offend our creator and preſerver, it muſt be confeſſed that the temptations, leading to ſo great a ſin, are but too powerful. It is the effect of worldly wiſdom and ingenuity to puff up the poſſeſſor with a fond conceit of ſuperior abilities. The artiſt and the artizan, by whoſe mental talents and manual dexterity, even the hand of nature is, in a manner, controuled and ſubjected

to the laws of human habit, are too apt to fall into ſuch temptation, and to be immoderately elated with arrogance and ſelf-ſufficiency. Nor is it to be wondered at, that the human heart, ſo full of itſelf, and ſo apt to forget it's maker, ſhould ſwell with pride, on many of thoſe occaſions, in which *art* appears to enjoy a momentary triumph over *nature*.—

Of even more than human wiſdom and underſtanding, ſeems the invention of the wonderful ſtructure—a ſhip;—by means of which, that bold and enterpriſing creature, *man*,—ſpurning, as it were, his proper element, and forſaking his native land, plunges into the ocean, and ploughs the boſom of the bottomleſs deep;—bidding defiance to adverſe winds, or converting them by nautical artifice into proſperous gales, to convey him to the moſt diſtant parts of the earth.—Poſſeſſed of more than human fortitude, and ſcience, ſeem thoſe daring experimentaliſts, who defeat the loudeſt

loudeſt threatnings of the thunder, and diſarm the lightning of it's power to hurt!—We have even ſeen them, as *if* poſſeſſed of the power of working miracles, pour oil into the ſea, and behold it's waves ſubſided and lay ſtill. Is it to be wondered at, I ſay, that weak man ſhould be vain of being put into poſſeſſion of a portion of knowledge and power, that raiſes him ſo much above all the other works of creation.—Is it to be wondered at, that, forgetting the ſource from whence they flow, he ſhould *conceit* himſelf to be a *creator* and place himſelf, in imagination, like the prince of Tyre, in the ſeat of God, in the midſt of the ſeas?—Seeing the effects of human art, in ſubjecting the ſea and land, the ſeaſons and climates to his controul, in putting him in poſſeſſion as well of the natural produce of the whole earth, as of the artificial conveniences, comforts and luxuries of all nations, is it to be wondered at, that ſo ſuperficial a ſophiſt as man, ſhould be puffed up with vanity, and boaſt of being

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poſſeſſed of perfect beauty.—It is ſtill leſs ſo, if we reflect, that however diſpleaſing ſuch inordinate vanity be to Almighty God, and however true his aſſurance, by the prophet Iſaiah, that he will cauſe the arrogancy of the proud to ceaſe,—the advantages enumerated, by which the pride of nations is puffed up, really conſtitute the political beauty of a ſtate. It is in particular the great advantage and glory of this country, that it's inſular ſituation, and it's improvements in marine architecture and navigation reſemble thoſe of Tyrus of old, whoſe builders had perfected her beauty.

Certain it is, that the luxury and wealth, ariſing in every country from foreign commerce, are habitually productive of moral corruption, in proportion to it's exceſs, and the indolence or impotence of goverment, civil and religious, to preſerve the purity of public manners.—From this conſideration however, ſuperficial declaimers have taken occaſion to inveigh againſt the expediency

diency of encouraging artificial induſtry, of promoting ſcientific ingenuity, and of extending and diffuſing the channels of foreign trade.—Obſerving from the experience of ages, that, as nations have grown ſcientific and wealthy, they have grown proportionably luxurious and corrupt, and, of courſe, have degenerated and come to decay; they impute their proſperity to their poverty, and their integrity to their ignorance; inferring that the political happineſs and national glory of a people are inconſiſtent with the moral virtue of individuals and the good order of civil ſociety.—If the ſcience of civil government, however, and the powers of religious perſuaſion had made a progreſs in the world, equal to other uſeful and poliſhed arts, the futility of ſuch an inference would be evident. Let me add to this conſideration, that it is incompatible with the nature of ſublunary things, that the government of a great nation ſhould be carried on with the ſame eaſe and regularity as that of a petty ſtate, that the concerns of

a people whoſe poſſeſſions and intereſts are ſcattered over the face of the whole earth, ſhould be managed with as much decorum, and with as little care, as thoſe of a ſingle province.—Hence the examples ſo frequently adduced from ſacred and profane hiſtory of ancient ſtates, want a propriety of application to the wide and unwieldy dominions of modern times.—

Are there ſome, that are mightily affected by the charms of that primitive purity and ſimplicity of manners, peculiar to a people, juſt emerging from a ſtate of barbarity; do they affect to admire the domeſtic arts of agriculture as the *only* true ſource of a nation's power and political happineſs?—Alas! the food of babes is not fit for grown men.—In an infant, or a petty ſtate, whoſe ſeparate exiſtence depends on it's own inſignificance, or the reciprocal jealouſy of it's neighbours; or in a colony politically intended to ſubſiſt in a natural dependence on the mother country, the landed or domeſtic

meſtic intereſt ſhould undoubtedly be the principal, if not the ſole intereſt of the ſtate. Thus, if inſtead of encouraging the ſtudy of the ſciences, and the cultivation of letters and the polite arts in North America, by the building and endowing of Colleges, Academies and Schools, the children of the inhabitants had been publickly taught the rudiments and practice of huſbandry, with only ſuch of the uſeful manual arts, as might be neceſſary to prepare the produce of the country for manufacture; had our colony youth, I ſay, been thus educated, and at the ſame time inſtructed in the ſalutary principles of political dependance and loyalty, with regard to the mother country; in all human probality they would have avoided the dreadful ſcourge, that is brought on them by the bloodſhed and devaſtion of a civil war.—The caſe, however, is evidently different with the mother country itſelf. Eſſential as is the *landed intereſt* to this nation, it is already promoted ſo far, that it is become not only itſelf ſubſervient

to, but dependent on, and inſeparately connected with it's trade and navigation. That in the former lies the great reſource of national *ſtrength*, is undeniable; national ſplendour, however, it's relative glory, it's comparative figure and importance among the nations, it's political beauty,—depend on the improvements of ſcience, the encouragements of the arts, and the extenſion of commerce.—With a view to contribute to theſe valuable ends, was formed the laudable ſociety, the anniverſary of whoſe inſtitution we are this day ſolemnizing.—Set on foot, upwards of an hundred years ago, it's intention of binding out boys apprentice to the ſeveral trades concerned in ſhip building, hath been interrupted only two years, thoſe of 1765 and 1766;—Since when, having been re-eſtabliſhed by ſeveral worthy inhabitants of the pariſhes of Stepney and Limehouſe, it has gathered freſh ſtrength and met with new encouragement; the ſtewards having had the pleaſure of apprenticeing annually a number of boys

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to the ſeveral trades intended, giving a premium of five pounds to the maſter with each boy.—To the ſupport of ſo uſeful, important, and public ſpirited an inſtitution, I hope I need uſe no farther argument to induce you to contribute, than the ſimple expoſition I have *thus* made of it's deſign.—None, I am confident, can be neceſſary to ſuch of my auditors, who entertain a due ſenſe of the importance of ſuch artificers, and, at the ſame time, feel that animating zeal, which ariſes from a real love to their native country.—It would be ſtill more needleſs to ſolicit the liberality of thoſe, who are intereſted in the ſucceſs of it's trade and navigation, who are affected by the utility or ſplendor of it's marine architecture and are ſatisfied, that, in the words of the prophet, "it's builders have perfected it's beauty."—For be it remembered, that however ſinful it be in man to glory before God in the works of his hands, or the inventions of his head,-or however powerful the temptation to ſuch vain glorious beings

as human creatures to fall into ſuch ſin, it is by no means criminal, but, on the contrary, virtuous and laudable, to exerciſe thoſe inventions or perform ſuch works, to the advantage of ourſelves, our friends, and our country. Taking warning, therefore, from the dreadful example of Tyrus, not to be puffed up with pride, but paying due thanks and aſcribing due honour, to the inſpirer of all wiſdom and the great giver of all good gifts, for the talents, with which he is pleaſed to endow us, it is our incumbent duty to make the proper uſe of ſuch talents, by exerting our own powers, and encouraging thoſe of others, to the making of diſcoveries in ſcience and improvements in the arts.—It is not the modeſt and ingenuous purſuit of the profoundeſt, or moſt abſtruſe ſtudies, or the practice of the politeſt or moſt ingenious arts, that gives offence to God, however diſpleaſing be to him the vain glorious boaſt of the ſtudent and practitioner, or the moral corruption that follows from their abuſe.—Their *uſe* is moſt

moſt evidently the deſign and intention of the *great Creator*, preſerver and governor of the world; and the neglect of exerting that ingenuity and induſtry, for which he hath given us talents, is ungratefully to ſlight his bounty: It is to hide the talents he hath lent us in the earth, inſtead of profiting by them, as is required of us.—To the good and induſtrious ſervant, who, receiving five talents at the hands of his Lord, went and *traded* and made with them five other talents, his maſter ſaid—"Well done, thou good and faithful ſervant, enter thou into the joy of thy Lord."—Whereas to the wicked and ſlothful ſervant, who hid his talent in the earth, reſtoring it unimproved to it's own owner, he ſaid, "Caſt ye this unprofitable ſervant into outer darkneſs, where ſhall be weeping and gnaſhing of teeth."—What an encouragement this to enterpriſing ingenuity and profitable induſtry! And what a reproach to the indolence and inattention of thoſe, who, amply provided with the good things of this

this world, content themſelves with enjoying at eaſe their patrimony, without exerting either their own talents, or encouraging the exertion of the talents of others.—Nor need we fear, that the greateſt perfection, to which human art can arrive, will ever give juſt occaſion for man to be vain in the eyes of his maker. He who knows the moſt, and practices beſt the arts of man, finds the greateſt reaſon to revere the power and admire the wiſdom of God. Vain as may be the philoſopher or the artiſt, when he compares himſelf to the brute creation, or to the untored ſavage of the deſart;—proudly as he may contemplate the ſuperiority of his mental endowments or manual dexterity; highly as he may rank himſelf, in this point of view, in the ſcale of the creation, as being little lower than the angels; with what humiliation muſt he not view the other ſide of the canvas!—With what conviction of infinite ſuperiority both of wiſdom and power muſt he not contemplate the works of God in the operations

rations of nature and the diſpenſations of Providence!—What contemptible mimickry of the powers of nature is the utmoſt effort of the experimentaliſt!—What pitiful imitation of her handy-works is the moſt exquiſite piece of workmanſhip of human hands!—Nor have any part of human-kind more ſignal opportunities of ſeeing and admiring the wonderful works of God and nature;—than they who are intereſted or employed in the various branches of trade and navigation;—"they that go down to the ſea in ſhips, that do buſineſs in great waters, theſe, ſays the Pſalmiſt, ſee the works of the Lord, and his wonders in the deep, for he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths, their ſoul is melted becauſe of trouble. They reel to and fro, and ſtagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſs,

treſs. He maketh the ſtorm a calm, ſo that the waves thereof are ſtill. Then are they glad becauſe they be quiet; ſo he bringeth them unto their deſired haven:"—Well might the divine lyriſt add and repeatedly exclaim,—"Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men." Well might he exclaim,—"Let them exalt him in the congregation of the people, and praiſe him in the aſſembly of the elders."—Will the irreligious caviller take occaſion hence to object againſt the exertions of human art and induſtry?—Will he ſay, that the *littleneſs* of their *effect*, compared with the exertions of omnipotence, is next to nothing, and therefore, not worth attention?—True, indeed, it is, that "though Paul may plant and Apollos water, it is God alone, that giveth the increaſe." True it is, that "the race is not to the ſwift nor the battle to the ſtrong, neither yet bread to the wiſe, nor favour to men of ſkill, nor riches to men of underſtanding, "but, as the

the ſuperintending hand of Providence directs the events of time and chance (to ſpeak after the manner of men) happen to them all.—But ſhall we thence infer that to be ſwift, to be ſtrong, to be wiſe, to be ſkilful, or to be intelligent, is uſeleſs?—Abſurd the inference! No.—Omnipotent as is the Deity, conſidered as a *Creator*, though *at his word*, the world burſt forth from nothing, "Let there be light, ſaid he, and there was light,"—Yet, as the preſerver and governor of that world he created, he does nothing, in the ordinary courſe of his Providence, but by natural means.—As are tools in the hands of a ſkilful workman, ſo are men in the hands of God, the inſtruments to execute the deſigns of *his* Providence.—The knowledge, the ingenuity, the dexterity of the artificer, are to the Divine Artiſt, what the pulley, the lever, and other mechanic powers are to the human artizan.—Do theſe inſtruments perform the work?—Alas! no! and yet they are the neceſſary means of

effecting it. Hence it is, that, however inefficacious our greateſt efforts would be, if left to ourſelves, thoſe efforts are required of us to fulfill the deſigns of Providence. —"Curſe ye, Meroz, ſaid the angel of the Lord, curſe ye bitterly the inhabitants thereof,—becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty."—Is it to be ſuppoſed that God ſtood in need of help to contend with the mightieſt of the mighty of human powers? By no means. But, though he ſtands not in need of *our aid*, he requires it, as a proof of our good will.—Conſcious as was the wiſeſt of men, that the over ruling Providence of an omnipotent Deity—alone gave efficacy to the actions of the children of men, "whoſe works, ſaith he, are in the hand of God;"—he, by no means, encourages their indolence or inactivity. Whatſoever thy hand findeth to do (that is, to whatever lawful vocation thou art called) do it, ſaid he, with *thy might:* for there is no work, nor device, nor knowledge, nor

nor wiſdom in the grave, whither thou goeſt." Plainly exhorting us, that induſtry is the portion of man in this life, and labour the trueſt enjoyment he taketh under the ſun.—Let us, therefore, ſtrenuouſly and humbly exert ourſelves, under God, in the proſecution of the proper purſuits of men, the cultivation of the arts of human life; for there is no ſuch work, device, knowledge or wiſdom in the grave whither thou goeſt. —Let us work, I ſay, therefore, while it is yet day, for the night cometh in the which no man can work."—Preſuming on your conviction of the truth of what I have delivered, regarding the expediency of exerting our beſt efforts, in the uſe of thoſe talents God hath given us, altho' conſidered merely as inſtruments in the hands of God to effect his deſigns in the creation and government of the world, I will aſk leave, my brethren, of that great Creator and Governor of the univerſe to diſmiſs every one of you, contributors, I doubt not, to the ſupport of the preſent inſtitution,

repeating the words of the preacher, the ſon of David, King of Jeruſalem,—"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart: for God now accepteth thy works."—And, may the Almighty, of his infinite goodneſs, confirm the benediction, for the ſake of our Lord Jeſus Chriſt, to whom, with the Holy Ghoſt be &c.

A

SERMON

PREACHED AT

ST. DUNSTAN'S

IN THE

PARISH OF STEPNEY,

FOR THE BENEFIT OF THE

CHARITY CHILDREN

OF THE

HAMLET OF RATCLIFF.

SERMON IX.

PREACHED AT

ST. DUNSTAN'S

IN THE

PARISH OF STEPNEY, &c.

EPHESIANS c. V. v. 14.

Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.—

IT is with a propriety equally moral and religious, that a miniſter of the Goſpel takes upon him to direct the attention of his auditors, by proper applications, and pious alluſions from natural ſcenes and human inſtitutions, to ſpiritual objects and divine diſpenſations.

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Emerging from that gloomy ſeaſon, when nocturnal darkneſs ſo long prevails as almoſt to blot out the day from the year, we begin to anticipate the brightneſs of the vernal months, in which the renovation of nature preſents new beauty to the eye, and harmony to the ear;——when the earth ſpreads anew her flowery carpet beneath our feet, and the Heavens expand their azure canopy above our heads; diffuſing the balmy breath of ſpring, to chear the ſenſe, and exhilerate the heart. How lively a contraſt, and how applicable to the deſign of that holy inſtitution, by which our church calls upon us, in a peculiar manner, in this ſeaſon of Lent, to repentance and amendment;—to emerge from the darkneſs of deluſion and ſin, and to walk in the way of truth and righteouſneſs.—For, may we not ſay with the apoſtle, "Ye were ſometimes in darkneſs;"—and may we not hope that, becoming by divine grace "Light in the Lord, ye may walk as children of light."—See then, that

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ye walk circumſpectly, redeeming the time, becauſe the days are evil." For to this end, the Goſpel ſaith,—"Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light." To comprehend more feelingly the propriety, with which a ſtate of ſin and ignorance is compared, in my text, to a ſtate of ſleep, and even of death, let us take a retroſpect of the face of nature in winter; when the fields are diſrobed of their flowery verdure; when the vocal groves are mute, except while the whiſtling of the winds pierces through the leafleſs trees, or the howling of the hurricane accompanies the deſolation, that levels them with the ground, and expoſes their unburied roots to the killing blaſt. Let us take a view of the vegetable creation, when the earth is chained by froſt, and the waters arreſted in their courſe, and bound in fetters of ice. Motionleſs and cold,—terreſtial nature appears, in this caſe, not merely to ſleep, but to ſleep the ſleep of death. Such is the

ſituation of the ſoul, in a ſtate of ſpiritual darkneſs; the ſeaſon of ſin is the winter of the ſoul; and ignorance that gloom of horror, which is diſſipated, when the ſon of righteouſneſs, ariſes with healing on it's wings; diffuſing the glorious light, and breathing the balmy breath of Goſpel regeneration.—And ſhall not the miniſter of Chriſt "cry aloud, and ſpare not, "to awaken thoſe that ſleep; even unto the ſleep of ſpiritual death; in order, that they may partake the bleſſing promiſed to the vigilant; for whom the Goſpel hath brought life and immortality to light.—For be it obſerved, my friends and brethren, that, although this promiſed light is a gift, a free gift, on the part of the divine donor; it is not unconditional on the part of the receiver, it is not forced upon him, in the way of abſolute compulſion. If men obſtinately prefer darkneſs to light, becauſe their deeds are evil, the peril be on their own heads, the preacher waſheth his hands of their ſpiritual death: his duty is diſcharged

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in the declaration of the conditions on which they may live.—Awake, ariſe, and though ſtill in darkneſs, Chriſt ſhall give thee light. Agreeably to this promiſe are ſeveral others to be met with in the Goſpel, "Aſk, and it ſhall given,—ſeek, and ye ſhall find,—knock and it ſhall be opened." —"Come unto me all ye that are weary, and I will give you reſt." Are not the conditions ſufficiently gratuitous and eaſy?—Are there any ſo ignorant of the value of the prize of this their high calling, as to think it ſhould be ſtill more liberally beſtowed?—Is it poſſible it ſhould be ſo?—And is eternal ſalvation not worth aſking, not worth ſeeking, not worth coming, not worth watching for?——

Ignorant and indolent, indeed, muſt be the drouzy wretch, the ſlothful ſluggard, who prefers the dozing in darkneſs unto death, to the awakening, the enlivening exerciſe of religion and morality. For it is to this exerciſe we are called upon to awake.

To what purpoſe elſe would the promiſed light be given?—If the ſleeper, the virtually dead here called upon to awake, were to remain inactive and lifeleſs as before, to what end, I ſay, ſhould be given him the promiſed light in queſtion? A ſtate of darkneſs would be as well adapted to torpid apathy, as a ſtate of light.—No, free and liberal as is the gift of Divine grace, it is not forced, or beſtowed as an uſeleſs gift upon any. It is not beſtowed upon mankind to exempt them from their duty, but to inſtruct them in the way, to furniſh them with the means, and animate them with hope to the performance of it. By *aſking*, by *comeing*, by *watching*, is not meant the mere attendance on divine worſhip, the petition of either public or private prayer.—Theſe, though a part of our duty, are but a part, and muſt be accompanied with the aſſiduity of enquiry into the knowledge and means of performing the reſt, with attention to the practical occaſions of ſuch performance, and watchfulneſs to lay hold

hold of ſuch occaſions. For ſalvation, though the gift of God, is to be worked out by man; the light of the Goſpel is, therefore, given to inſpire him to execute the taſk, and to work, while it is yet day, as the night cometh wherein no man can work. —Do I hear the benighted ſleeper, the ſinner ſlumbering beneath the darkneſs of the valley of the ſhadow of death,—froze up the genial current of his ſoul, and palſied over his paſſion for exiſtence;—do I hear ſo deſperate a wretch deſpair of relief, if the leaſt activity or exerciſe of piety or virtue be required of *him*.—Let no man deſpair; for *boundleſs* are the riches of Divine grace and *infinite* the extent of Divine mercy.—No more is required than ſhall, in any caſe, be given, although *where* much is given *there* ſhall much be required.—And yet ſelfiſh as we are, how little is required by our Redeemer of us all! Little, indeed, I will preſume to ſay of moſt of my preſent auditory, in proportion to the means, which God hath graciouſly given

given us to work out that ſalvation, which is here offered us on the moſt liberal terms of acceptance. What, indeed, are we required to do more than to attend to the precepts of the Goſpel; in order to be inſtructed and enabled to do our duty? For, be aſſured, *that Goſpel* gives us no inſtructions to do, what Divine Providence hat put effectually out of our power.—Rigidly as it requires us to perform what is in our power, it requires nothing beyond it. The diſcharge of the duties of religion and morality is no Iſraelite bondage: God is no Egyptian taſk-maſter. On the contrary his yoke is eaſy and his burthen is light. But were it *otherwiſe*, were *even* his ſervice *laborious*, it is *ſalutary*: And what would you ſay to a robuſt and healthy impoſter, who ſhould pretend to be blind; who ſhould chuſe to live in darkneſs, to cloſe his eyes and ſhut out day-light, never to view the chearful ways of men, rather than undergo the moderate and ſalutary exerciſe neceſſary to procure him a livelihood? Would you not execrate

execrate the ſloth, the manners, the baſeneſs of ſo degenerate a wretch? Yet ſuch a wretch, and *that*, in as much greater a degree, *as eternal* is ſuperior to *mortal life*, is *he*, who wilfully refuſes to awake and to open his eyes, at the call of the Goſpel, to behold the light, which Chriſt hath promiſed to give to every one that is obedient to ſuch call.—Are there any in this aſſembly under the deplorable, the doleful predicament of this ſleep of the ſoul; this ſleep ſo deep as to be compared to death;—a ſleep, in which the moral and religious ſentiments of the heart and mind are ſuppreſſed by ſuch a profound lethargy; let me addreſs myſelf to the vigilence of their intellectual talents;—let me pique, if poſſible, the pride of their rational faculties;—let me addreſs them in the words of the Apoſtle, following my text,—"Walk circumſpectly, not as *fools*, but as *wiſe*, underſtanding what the will of the Lord is."—For the working the will of the Lord is wiſdom, as the working of wickedneſs is folly.——

To

To conſider the exerciſe of our religious and moral duties, even in an intereſted view, and merely as they regard ourſelves in this life, we ſhould yet have all the reaſon in the world, to fulfill rather than neglect them. For, as corporeal exerciſe is ſalutary and uſeful to the body, ſo is ſuch ſpiritual exerciſe equally ſalutary and uſeful to the ſoul. Diſagreeable, indeed, and painful, at firſt, may be even the moderate exerciſe abſolutely neceſſary to health, to men, who have long indulged themſelves in idle and ſlothful habits; but what is the conſequence of ſuch a conſtant indulgence? What but loatheſome indigeſtion, a ſtagnation of the vital humours, lethargy and death?—On the other hand, what, in a little time, is the conſequence of an emancipation from the tyranny of ſuch habits? What, but activity of limbs, hiliarity of countenance, and chearfulneſs of heart? The compariſon holds good in reſpect to the ſoul, whoſe faculties acquire new vigour and energy by cheriſhing the ſentiments of

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humanity and piety, and cultivating thoſe emotions of the heart, which are as eſſential to the health of the ſoul, as are the motion of the limbs to the health of the body. How deplorable is the condition of the man, who, afflicted with the palſy, is incapable of diverſifying his place of action, and enjoying the various proſpects of nature. Doomed to vegetate on a ſingle ſpot, creation is to him a blank ſpot, a barren ſcene, as deſtitute of diverſity as delight. Still more the deplorable ſituation of him, whoſe ſoul, lulled aſleep within himſelf, is equally incapable of beholding the various beauties of the moral world; who is blind to the beauty of virtue, who is deaf to the voice of gratitude, who taſtes not the delightful pleaſure of making others happy, and is equally inſenſible to the tear of joy and diſtreſs!—Ariſe, awake thou, that ſleepeſt, and be ye not as fools, but as wiſe, diſcerning even your preſent intereſt in the practice of religion and virtue.—Doth the ſtill voice of reaſon prevail over

the lethargy of the dull, blunted ſenſe of moral ſentiment? Or is the ſleeper deaf to the voice of the charmer, though it charm ever ſo wiſely?—No!—The voice of reaſon prevails, the ſleeper wakes, the bluſh of humanity glows on his cheek, his boſom beats with hope,-his heart expands with benevolence, his hand opens with liberality, and his tongue with pious accents aſks—What ſhall I do to be ſaved?

True piety lies, as I have already obſerved, in action, and not in *mere words*. It is not, what ſhall I ſay to be ſaved? But what ſhall I do?—For Chriſt hath ſaid, not every one, that ſaith, Lord, Lord, ſhall enter into the kingdom of Heaven; but he that doeth the will of my father which is in Heaven. What, then, exclaims the truly awakened ſoul, ſhall I *do* to be ſaved?—And is this made a queſtion in a ſeaſon like this?—Be it thus anſwered—faſt and pray, and bring forth fruits meet for repentance.—Now the firſt fruits of

piety

piety are charity: for the exercise of which duty, an *object* presents itself where, even according to the maxims of worldly wisdom, charity should begin *at home*. The contributions collected, and funds established, for the maintenance of the Orphan and other poor children of this parish, are, as I am requested to represent, in so reduced a state as to be inadequate to the humane and pious purposes, for which they were raised and intended.—You will never, therefore, find a more proper, a more pressing opportunity for the discharge of the duty you owe both to God and man, in comforting the fatherless, in supporting the helpless, and in relieving the poor and distressed, than by demonstrating yourselves awake to the exercise of your religious and moral duty, in contributing piously and liberally your charitable donations.—I shall to this end, make use of no trite and hackneyed means of persuasion; being myself persuaded, that my awakened auditors will, to their utmost abilities, open

both their hearts and hands on this intereſting occaſion. One circumſtance, however, I will beg leave to urge, as a motive more urgent reſpecting the poor children of this diſtrict. The poor boys of this pariſh are, from it's ſituation and local connections, deſtined, probably, to the ſervice of their country either in the mercantile or military line, by ſea.—They are among thoſe, who are deſtined to behold the wonders of the Lord in the deep, to ride on the boſom of the mighty waters, and to ſpread the britiſh name and commerce to the farthermoſt parts of the earth. In furniſhing ſubſiſtence and affording inſtructions to *ſuch objects*, we are, therefore performing, not only an act of private charity but public virtue. It is not merely a bounty beſtowed on the individual, but an actual ſervice to ſociety in general: for, in a particular manner may the mariners of this country be regarded as the protectors of that peace, and proveditors of that plenty, which diſtinguiſh this happy iſland from every other nation on the face

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of the globe.—Nay, it is not impoſſible, it is not even improbable, that in the courſe of human events, and in the regular gradations of public ſervice, even *ſome of theſe now friendleſs and deſtitute lads* may riſe to the higher ranks of naval promotion; may become a part of ſome future phalanx of brave and intrepid commanders, like that, which ſo recently diſtinguiſhed itſelf on a moſt popular occaſion, by a ſenſe of honour and probity, that excited univerſal admiration and applauſe.—What would an honeſt heart and a liberal mind give for the ſmalleſt proſpect, for the moſt diſtant hope of contributing by a moral education, to the formation of one ſuch character as thoſe of the men, we have thus ſeen ſtem the torrent of corruption in ſo venal an age, and, baffling the arts of deceit and chicanery, ſtand forth the undaunted, the inflexible champions of perſonal merit, and the incorruptible guardians of the honour of Old England.——And ſurely, if the intention be taken for the deed, (as is, undoubtedly

every

every pious, every virtuous intention by that Being, who readeth the hearts of the chidren of men) ſublime muſt be the ſatisfaction of reflecting, on the charitable deed, excited by ſo pious, ſo praiſeworthy a deſign. For be the conſequence as it eventually may, under the over-ruling and all-wiſe diſpenſations of Providence, be aſſured, that as the labourer is worthy of his hire, ſo is the liberal mind with intereſt, of his bounty. We may rely, indeed, on the aſſurance of him, who hath promiſed in his ſacred word, to accept every thing, done for the poor and needy, as done for himſelf; of him, who ſaith, whoſoever ſhall give to one of theſe *little ones even* a cup of cold water, he ſhall in no wiſe looſe his reward, we may reſt aſſured, I ſay, that a Being ſo divinely bountiful, will not ſuffer our utmoſt liberality to go uncompenſated, but will crown it here or hereafter with an exceeding great reward: of which, that we may all be partakers, on our obedience to his divine commands, may God of his infinite mercy grant, through the merits of Jeſus Chriſt our Lord.

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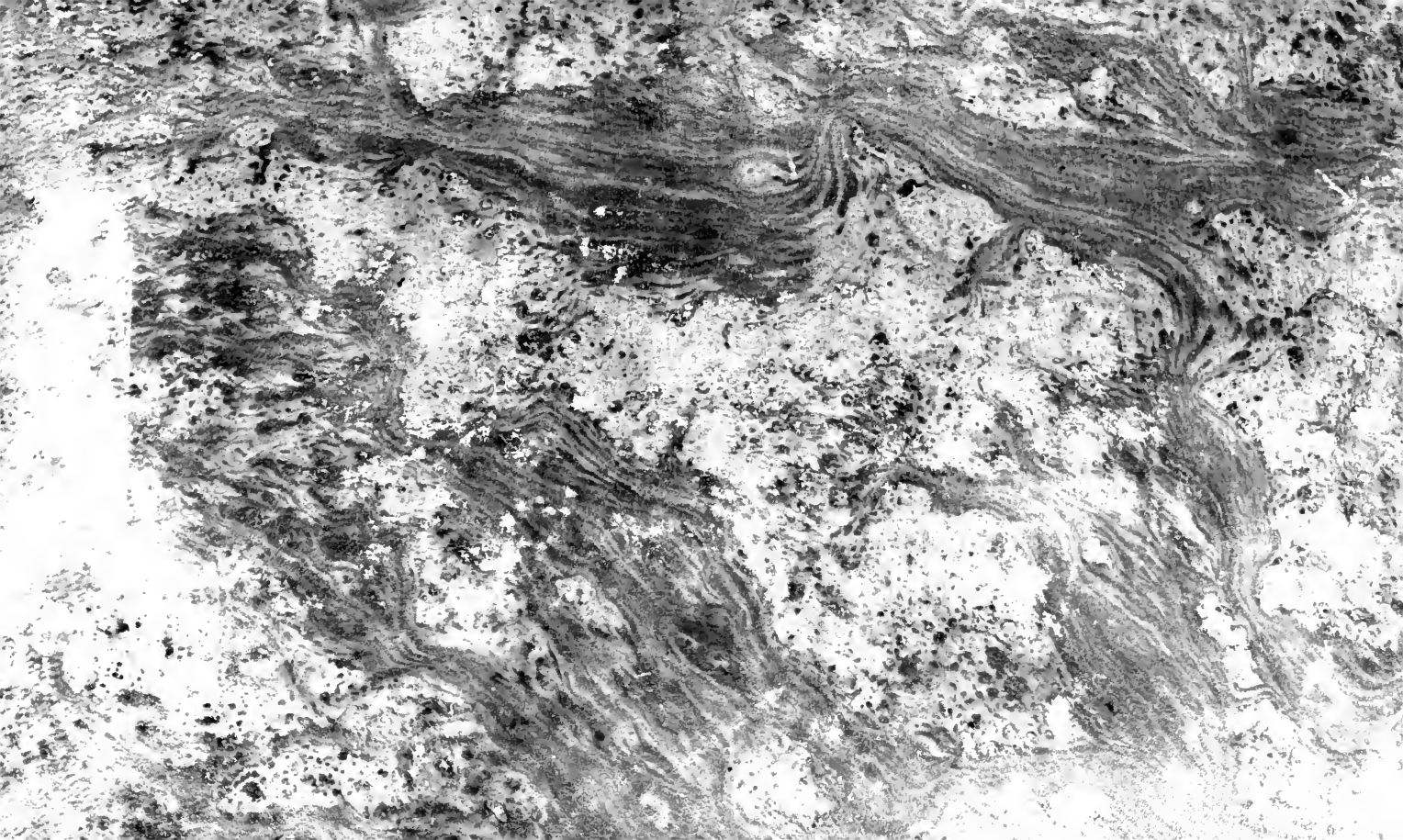
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